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to enquire into Rasai, Lapo and Chher in Sind.

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Part I.

Papers supplied to the Committee by the Commissioner in Sind. Pages 1 to 32.

Memorandum No. 6251/127 of 1901, dated 4th September 1901, from the Under Secretary to Government, Revenue Department.

The undersigned presents compliments to the Commissioner in Sind, and is directed to request that he will be so good as to favour Government with his remarks on the statements made in the extract No. 23, printed at page 21 of the Report on Native Papers for the week ending 24th August 1901.

Extract paragraph 23 of the Report on Native Papers for the week ending 24th August 1901.

"The much vexed question of lapo in Sind must not be lost sight of. It is an old grievance not yet remedied . . . Lapo is an open secret in Sind and it is a charge, a duty, the tapadar levies on agriculturists who pay the Government revenue. As far as we know, the law does not sanction it, but usage unfortunately has so far tolerated it. It is nothing less than blackmail of the most harassing kind. Under the present system of revenue collection, the tapadar collects it, and while doing so he takes particular care that he first of all assesser his lapo from the zamindar and then credits the revenue to Government. He charges a certain percentage on the revenue and what is most surprising is that this illegal practice has been allowed to go on to such an extent in every district that it has gone on increasing undee the very eyes of the Mukhtiarkar, the Deputy and Assistant Collectors, and to-day the tapadas makes as much as 6 to 10 per cent. from his lapo We cannot say how much longer will this state of things be allowed to continue, but for the present we beg to draw the attention of the authorities to a circular of the Revenue Commissioner in Sind, which we believe was issued last year to the effect that every khatedar and every zamindar should be supplied, before every instalment of Government assessment is recovered, with a bill—a sheet—showing the fields he cultivated, the assessment he has to pay, &c. This is to enable the zamindar to know the true demand of Government, so that he may make his arrangements to pay it accordingly, for everybody knows that Government revenue changes according to the cultivation, and the zamindar cannot be expected, ignorant as he generally is, to know beforehand what he has to pay to Government. The circular is truly calculated to put facilities in the way of the zamindar. But the question is, Is the circular put in practice? Our information is that it is a dead-letter, although it has been issued last year. Now in connection with the question of lapo we beg to suggest that this circular should be ordered to be scrupulously carried out, and together with it it should also be ordered that the zamindar should be at liberty to pay the revenue in the Mukhtiarkar's treasury according to the sheet supplied to him previously. The sheet and the permission to pay direct into the Kardar's treasury will simply take the tapadar out of the whole business and that will at once put a stop to his barbarous lapo, and that is what is desired."

Alleged levy of lapo by Revenue officers from zamindars in Sind. Al-Haq (39-A) 10th August (Eng. cols.)

Letter No. 198 of 1901, dated 8th October 1901, from R. Giles, Esquire C.I.E., Commissioner in Sind to the Collectors and Deputy Commissioners.

Government have called upon me for a report on the subject of the levy of lapo or anagi by the tapadars, i.e., the levy of a definite money rate on the acre, the field or as a percentage on the assessment.

2. That its levy is almost universal is now recognised by all officers and I shall inform Government accordingly, but its general recognition must, as I am sure you will agree, be followed by a vigorous effort to stop the practice, and I therefore write to ask you to give your best consideration to the matter and your advice especially on the following points:—

(1) Will the present salary of the tapadar be sufficient supposing that lapo is no longer levied?

(2) Would it be advisable to supplement their present pay by a pony allowance of, say Rs. 5 to 7 per mensem, on the ground that a tapadar's work in Sind cannot be done without carriage, and also as some small recompense for the loss of lapo?

(3) Would it be feasible to collect all revenue at taluka head-quarters?

In 1894-95, this was done under Colonel Mayhew's orders for the same object now aimed at. As a matter of fact, so experienced an officer as Rao Bahadur Dewanmal tells me that tapadars usually collect the assessment at the taluka town for safety's sake, and that they rarely receive any considerable sums in out-villages, although they will send money by the zamindar's own man with the chalan to the taluka office and credit its receipt only after his return with the taluka receipt. Constantly banias, who live in the taluka town, pay the assessment, and it would be no hardship on them, even if they resided ontside. to do so.

(4) What would be the best method of making the zamindars recognise that we will no longer tolerate lapo and that its payment will involve loss of their privileges and isat, and also of securing their co-operation?

I would propose to issue a general circular on the subject, and perhaps a meeting of the zamindars, at which the Collector would address them, would also be useful.

3. I am confident that a vigorous crusade would effect a good deal, and that gradually the custom would die out, and in the opinion of some officers this custom is the foundation for much of the prevalent corruption, because the regular payment by the tapadars to members of other establishments, which are known to take place, are made on the strength of his receipts from the zamindars. Abolish them, and the tapadar will in his turn decline to make his bequests.

4. The attempt has to be made, and I would invite your most earnest co-operation in the matter.

Letter No. 80-A of 1901, dated 15th October 1901, form W. H. Lucas, Esqaire, I C.S., Acting Collector of Karachi to the Commissioner in Sind.

In reply to your letter No. 198 of the 8th instant, I have the honour to express the following opinion on the several points raised by you :—

(1) The present salary of the tapadars will certainly be sufficient. It was raised from Rs. 15 and Rs. 20 to Rs. 20 and Rs. 25, respectively, only a very few years ago, and it has been fixed, as I believe, absolutely, without consideration of the question of lapo. It would be a most damaging admission on our part to raise their pay, and would imply that we had deliberately tolerated lapo and practically allowed the landholders to pay part of the Government officer's legitimate salary for services rendered, ostensibly at all events, solely to Government.

(2) I consider that a pony allowance of Rs. 4, or at the outside of Rs. 5, per mensem might be granted to tapadars and supervising tapadars, but it should be made solely on the ground that work in Sind cannot be done without carriage. Rs. 4 will ordinarily be quite sufficient because grass away from large towns has practically no sale value, and it has always been the practice for zamindars to supply all officials, not excepting district officers, with it free of charge, and the continuance of this practice is in my opinion, quite unobjectionable. Two sers of bajr a day at fifteen sers to the rupee represents a cost of less than Rs. 4 a month and will be all that the tapadar's pony will require, and the kotar will look after the animal as he does at present.

(3) It will certainly be feasible to collect all revenue at taluka head-quarters and the kacheri days suggested by Sardar Muhammad Yakub should be fixed as the days of payment.

(4) A circular issued by the Commissioner in Sind and couched in the strongest terms and a meeting of the zamindars at each taluka head-quarters, at which the Collector will fully explain our determination to put a stop to the practice, will perhaps be the most beneficial measures of those now proposed.

2. At the same time, I consider the scheme, for kacheri days submitted by Sardar Muhammad Yakub, and on which I shall shortly submit a separate report, ought, if adopted, to do more than anything else to put a stop to the practice of lapo. The principal reason why lapo is now paid, even by the most influential and intelligent zamindars, is that they know that the tapadars have got the power of materially harming or helping them in the numerous matters which, under our present system, are referred to them (the tapadars) and the disposal of which to a large extent must depend on their report. Let it once be seen that the decision of no question is allowed to remain, as it often does at present, virtually in the hands of the tapadar, and I believe that the practice of lapo will soon disappear.

3. I beg to be allowed to take this opportunity respectfully to observe that corruption is quite as rife, if not rifer, among the subordinates of all other departments as amongst those of the Revenue Department. Notably corrupt are canal daroghas, who almost everywhere take a fixed sum per karia or per wheel and forest subordinates, who are lenient or strict in the enforcement of grazing rules, fees for the cutting of wood in forests and the impounding of strayed cattle, according as they are, or are not, paid their dasturi. The amount of blackmail levied by the police is unhappily also notorious

Therefore any crusade undertaken to put a stop to corruption must be directed against the subordinates of all departments alike, and I respectfully beg to suggest that the co-operation of the heads of other departments be also invited.

Letter No. A of 1901, dated 5th October 1901, from C. M. Baker, Esquire, Deputy Commissioner, Upper Sind Frontier, to the Commissioner in Sind.

I have the honour to reply as follows to the questions conveyed in your No. 198, dated 8th October 1901 :—

(1) I have no hesitation in saying that the salary of the tapadar will be insufficient if lapo (more correctly deh kharch) is no longer levied.

He has to keep a horse in condition for hard work, which ought to cost Rs. 10 at least. He has a house given him, but almost always has to keep his family somewhere else in order to educate his children, if for no other reason. He has also to entertain other Government officials when they are on tour. This is called rasai, bribery and corruption and other hard names, but I do not myself see anything very wicked in it. We English officials do precisely the same, and the laws of hospitality are certainly no weaker among the Sindhis than among the English. I believe this obligation is taken into consideration in fixing the pay of the higher officials, why not of the lower also.

(2) I consider that Rs. 10 per mensem is the least that should be added to the tapadar's pay as a nominal or actual horse allowance.

But the matter does not stop there. Unless I am mistaken, the lapo fund is not by any means the perquisite of the tapadars alone. Besides what they get in the form of hospitality, I believe the various taluka and district establishments divide a large amount of cash among themselves out of the tapadar's collection. This is the reason why a taluka munshi's appointment at Rs. 12 is preferred to that of a school-master or a clerk in a merchant's office at Rs. 20. I doubt if the system will ever be put a stop to, unless salaries are raised all round.

(3) I think it would be quite feasible to collect all revenue at taluka head-quarters.

The danger of highway robbery seems an obvious objection, but the circumstances are almost the same at present, and such robberies are seldom, if ever, heard of. But I expect the lapo would be levied all the same. It might be escaped by allowing payment to the Huzur Treasury by money order, but probably the post masters would raise their rate of commission.

(4) Circulars and addresses to the zamindars might be tried and might possibly be successful. But as far as I can see the zamindars already know that payment of lapo is illegal but they like paying it and consider that they get their money's worth, besides they know that they are perfectly safe not to be found out.

I do not think it is much use telling people not to do a thing unless they know you can find them out and punish them if they do. To convict one or two zamindars and tapadars either criminally or departmentally is the only way to make an impression on the public mind. And this might be done in many cases by means of the examination of banyas' books.

I said in a former letter that tapadars' salaries should not be raised until their unlawful emoluments had ceased. But on reflection I think that the salaries should be raised first so as to give them a chance of being honest. Some time afterwards a raid should be made on the banyas' books in several tapas, and the tapadars dismissed, if there is any evidence against them whatever, the paying zamindars being at the same time degraded unless they turned King's evidence. This, I believe, would make a genuine impression. The zamindars would probably give up paying for some time and when they had once felt the advantages of not paying would probably not return to the old custom.

Letter No. 27 of 1901, dated 17th October 1901, from Sardar Khan Bahadur Muhammad Yakub, C.I.E., Deputy Commissioner, Thar and Parkar, to R. Giles, Esquire, M.A., C.I.E., Commissioner in Sind.

Levy of lapo by tapadars.

In acknowledging receipt of your No. 198, dated the 8th instant, on the subject of measures to stop the levy of lapo, I have the honour to beg your permission to make a few observations before proceeding to submit my replies to the questions contained in your paragraph 2.

2. Lapo literally means a small due in kind levied in proportion to produce. It applied in the days of the Talpurs to the dues of the zamindar, and in those days of misrule the low-paid kardar and his kotars levied in kind a fixed blackmail as their lapo. Tapadars came into existence much after the conquest of Sind; the old blackmail in kind was continued. With the introduction of cash assessment the anagi of the tapadar, i.e., the money rate (at some places on an acre and at other places on each rupee of assessment) took the place of the old lapo in kind.

3. With the increase of the number of tapadars after the introduction of the Revised Settlement an increase in the rate of lapo gradually took place, and from year to year there has been a tendency towards increase on account of the influence the tapadars have been enabled to exercise under the Irrigational Settlement, under which a good deal lies in their hands to cause loss in money to the zamindars or to save them from such loss.

4. The professed justification for the lapo from the earlier periods has been that the tapadar has to maintain a horse, and in particular that he has to meet several extra demands included in the general term rasai.

5. I distinctly remember in my experience as a Mukhtiarkar that, in the seventies and eighties, the charges connected with rasai fell on the tapadars and they met all those charges from out of their lapo. No further demand was ever made on the zamindars on that score.

6. In the nineties, on the one hand, the influence of the tapadar on account of the general extension of the Irrigational Settlement gaining ground, vastly increased and, on the other hand, a new order of things with regard to rasai also sprang up. By speedy growth in four or five years a custom sprang up by which all sorts of expenses which have close or remote bearing with rasai are put together for the season and the large sum so made up is recovered in cash from the zamindars. The distribution of the amount on the zamindars is made by the Mukhtiarkars or he fixes a proportion of it for each tapa, and the tapadar recovers it as a separate levy.

7. Instead of the old arrangement of the tapadar paying from his own lapo for the rasai the Mukhtiarkar—or on his behalf the head munshi—is now involved in guiding and authorising the distribution of the rasai expenses. This evil practice is in itself the principal cause of an undue increase going on in the scale of rasai, and I am aware it is considerably spread in Sind. Formerly, as the tapadars knew that every rupee that was spent towards rasai meant so much of loss to them, for they had to pay it from their income from lapo, there was a fair amount of check, and the expenses were kept within moderate bounds. There is no such limit now, no sort of check, the officials all combine to spend and to feast, no one is concerned to make things economical for those who guide the expenditure or who make the free supplies do not suffer in their pockets, they spend wastefully at the cost of others (viz., zamindars), and in the bargain benefit themselves in many ways, and in the end a large total is made up and the zamindars are called on to pay. The tapadars and munshis make a profit from this both in making the accounts and making purchases. A good deal is spent in feeding all menials, all sorts of private servants, peons and others, a good sum goes for the feasting and drinking of munshis, cash presents are freely made to butlers, private servants, peons and from the lowest to the highest paid munshis and their nafars, and many other things, such as fireworks, &c., combine to swell the season's amounts of each taluka expenditure on rasai. And this is recovered over and above the lapo. This was not known in the seventies or eighties.

8. From the lapo the tapadar meets now the requirements of small camps only, and when the taluka jamabandi is made, he pays the yearly quota towards the paying of fixed sums in cash to the establishments of the superior officers.

9. In endeavouring, therefore, to stop lapo, we can only succeed when we strike at the root. We should deal a blow to the causes of the disease. The first cause is the unbounded influence and power which tapadars possess to do harm to the zamindars or to save them from loss. So long as they continue to wield this influence and so long as our system of dealing with matters in which the zamindars are concerned continues as now, our endeavours to check lapo will, in my humble opinion, result in little. I am respectfully of the opinion that it is first of all necessary to break the tapadars' influence and to draw the zamindars closer to higher officials. This, I think, will be effected by such measures as I have respectfully suggested in the scheme of kacheri days placed before you under my No. 1245, dated the 19th September 1901. In the second place, it is also necessary to stop the more recent evil practice of making the zamindars subscribe in cash for wasteful rasai expenses.

10. Three Deputy Collectors and five Mukhtiarkars with whom I have had an opportunity of discussing the means of stopping lapo, have clearly warned me that it will not be stopped until the system of rasai is better regulated.

11. With regard to the points mentioned in your paragraph 2, I beg to reply as below :—

(1) The salary of the tapadars is, in my opinion, quite sufficient. A munshi begins with Rs. 10 or Rs. 12 and does not reach the grade of Rs. 20 before 10 or 12 years, while the tapadar starts with Rs. 20.

(2) However, I am strongly in favour of supplementing the present pay by a pony allowance of Rs. 5, not so much because the pay of Rs. 20 is insufficient, but because, if we expect them to keep a pony, we should, upon that ground alone, give them a pony allowance. I would, however, add that this increase should not be wasted on the tapadars unless and until a real and effective blow is found possible to be dealt to the two causes leading to lapo.

(3) I think it will not be feasible to collect all revenue at taluka head-quarters. It is likely to prove troublesome for small khatadars. But there is no reason why it should not be left open to any khatadars to pay at the taluka kacheri. In this respect I think a hard and fast rule will not do.

(4) Both your suggestions, viz., that of issue of a general circular and that of a big darbar of zamindars at which the Collector should address them, will be very effective. The determination on the part of the authorities to stop the blackmail

will be very properly impressed on the zamindars by these means. But I respectfully think that, together with this announcement, it should also be announced in what possible manner the zamindars can get an assurance of being freed in practice from the clutches of the tapadars in which they are held so fast on account of our system.

12. I may further mention that the same sort of blackmail in another shape of lapo, is also levied by the canal daroghas and by the Forest jamadars. But I think these will die out if we can manage to put down the evil in the Administrative Department.

The first instalment will be paid in January, and the proposed darbars of zamindars may better begin from the month of November in order that due publicity may be gained to the most needed reform which you have so strongly desired to be taken in hand.

Letter No. C. *of 1901, dated 20th October 1901, from C.E.S. Steele, Esq., Collector of Hyderabad to the Commissioner in Sind.*

Replying to your letter No 198, dated the 8th instant, I have the honour to report as follows:—

2. In order that the pernicious system referred to may effectually be put a stop to, it will I consider, be necessary to strike higher than at the tapadars; the mukhtiarkars are in a great measure to blame in the matter, for they are cognisant of what is going on but make little or no attempt to check it.

This, perhaps, is not surprising, for a portion of these ill-gotten gains is devoted to the propitiation of the establishment of the Collectors and Assistant Collectors when on tour, and the mukhtiarkars themselves benefit by everybody being made comfortable and contented.

3. The nefarious practice of levying fees extends to all branches of the taluka office A percentage is levied on contractors' bills, copying fees are taken when none are due balances of sums deposited as batta on account of witnesses are appropriated; and so on.

The mukhtiarkars could easily prevent these irregularities and so might the head munshis, but for one thing: the exercise of magisterial duties affords opportunities which are not always neglected, and those who live in glass houses cannot afford to throw stones; hence the levying of these petty dues goes on to a great extent unchecked, and similarly the taking of lapo by tapadars is rarely interfered with.

4. There can be no doubt that lapo is paid by zamindars from a sense of helplessness they feel that it rests practically with the tapadars whether their interests are marred or promoted, and they know from sad experience that these officers are not only in a position to harass them but that they will inevitably do so in a variety of ways and on various pretexts, unless their rapaciousness be satisfied. These exactions, it should be remembered, are not pure gain to the tapadar, for he in turn has to contribute to the jamabandi and rasai funds which are operated upon at taluka head-quarters.

5. The reasons for the agricultural classes being at the mercy of the tapadars may be said to be two—(*a*) Divisional officers are too frequently transferred—(*b*) Mukhtiarkars as a body are overworked and their responsibliity cannot be properly enforced.

The first difficulty may possibly be one which cannot be overcome. There is no sufficient reason, however, why steps should not be taken which will ensure the due discharge of the responsibility properly devolving on an officer occupying the position of a mukhtiarkar. These officers are by no means all dishonest, but I have no hesitation in saying that they are all overworked and that they are the victims of circumstances. Consequently, in order to secure the end in view, I am of opinion that the first thing to be done is to relieve them of their first class magisterial powers. Mukhtiarkars have ordinarily far too much to do in connection with revenue matters for them to be able to spare time to devote to heavy judicial work. Moreover, the taluka office establishments are as a rule none too strong and the effect of conferring first class powers on a mukhtiarkar is to weaken the office by depriving it of one of the hands for the preparation of returns, the issuing of processes, the copying of judgements, the replying to references from the District Magistrates, the Sessions Judge, the Sadar Court, the filing of records and other miscellaneous duties fully take up the time of one munshi.

In my opinion a mukhtiarkar who is also a 1st class magistrate cannot possibly supervise the work of his taluka as he ought to, and it is manifest that flagrant abuses must ensue in the absence of the supervision required.

6. I admit that it would be out of the question to saddle Assistant Collectors with any extra judicial work, but this affords no justification for the present crying evil not being grappled with. Conditions in Sind are peculiar, and mukhtiarkars have, I fancy, more varied and responsible duties to attend to than mamlatdars have in the presidency proper, where there is comparatively little waste land remaining to be given out, and where questions arising from an irrigation settlement system do not occur, and the mere circumstance that it is possible for mamlatdars to discharge the duties of a 1st class magistrate does not warrant the inference that mukhtiarkars in this province are also in a position to undertake those duties.

7. If it be conceded that it is desirable that mukhtiarkars should be relieved of their higher magisterial functions and that no additional burden can be imposed on Assistant Collectors, then obviously the only course open is to strengthen the magistracy.

All that is required is that a full time magistrate be permanently posted at each subdivisional head-quarters station to perform the duties which the various mukhtiarkars are at present called upon to undertake to the detriment of their other work.

The course proposed would be attended by further advantages which it is unnecessary to dilate upon; they will be sufficiently patent to anyone who may have had occasion to review the judicial work of taluka magistrates.

The pay might be fixed a little higher than that now granted to mukhtiarkars of the 1st grade, say Rs. 275 per mensem; a clerk and munshi combined on Rs. 25 would also have to be provided.

8. Free from the tax imposed on their time, mukhtiarkars would then be in a better position to attend to matters calling for careful inquiry at their hands and they would further be able to personally investigate complaints made against their subordinates. It is manifest that little good can come of referring charges of dilatoriness or of malicious misrepresentation of facts for explanation to the offenders themselves. Such procedure can only end in the aggrieved parties being subjected later on to further unpleasantness.

9. In order that the individual responsibility of the mukhtiarkars may be enforced however, for promptly dealing with any malpractices to which their subordinates are only too prone, it will be neccessary in addition to the relief above referred to, that some extra agency should be provided, so that the mukhtiarkars may be assisted in disposing of inquiries relating to the allotment of land, etc., and the best way of doing this would be by increasing the number of supervising tapadars.

In this district there are at present 37 supervising tapadars. The average area of the charge entrusted to them is 225 square miles, it therefore stands to reason that the capability of these officers to assist the mukhtiarkars must in the very nature of things be exceedingly restricted and that a great deal of time must unavoidably be wasted, owing to the distances the supervising tapadars have to traverse in the course of their duties. For these reasons, I am of opinion that the number of the officers attached to talukas in this district ought to be at least 50.

10. From the above, it will be seen that I hold that any attempt made to abolish laps and to get rid of the corruption which its exaction fosters depends for its success on the personality of the mukhtiarkars and on their being in a position to undertake investigations themselves to a far greater extent than they are at present able to.

11. I will now deal with the four queries contained in your reference.

(1) and (2) With the improved prospects of promotion to the higher grades thrown open to them, the tapadars ought to be satisfied with their present rates of pay.

A pony allowance is not called for, as grass will always be given free wherever a tapadar may put up on his peregrinations, and in many places he would probably be given grain besides.

A concession in the form of increased pay will not, in my opinion, tend to eradicate the evil.

(3) Taluka head-quarter stations are not always conveniently situated. They occupy a central position in the case of only 5 out of the 12 talukas of this district.

Nevertheless, permission might be freely given for payments to be received at the taluka treasuries. The production of the bills of assessment prescribed under Special Circular No. 87 will remove any difficulty there otherwise might have been to the acceptance of the amounts. The fact that the tapadars frequently collect the revenue demand at the taluka station does not affect the main question at issue, for, unless payments are made in the kacheri itself, and the rayats' receipt books are initialled by the mukhtiarkar at the time, the tapadar will manage somehow to deduct his lapo.

(4) So long as the power of the tapadar remains what it is, there can be no hope of improvement; but once the people are convinced that they are no longer at the mercy of these underlings, they can be depended upon not to submit to the extortion which they are now subjected to.

Letter No. 3 of 1901 dated 30th October 1901, from S. Sadik Ali Sher Ali, Deputy Collector, Mehar division, to J. H. E. Tupper, Esquire, I.C.S., Collector of Larkana.

In compliance with your No. 13, dated the 15th instant, forwarding copy of the Commissioner in Sind's letter No. 198, of the 8th idem, on the subject of lapo or anagi taken by the tapadars in Sind, I have the honour to submit my report on the points raised in the Commissioner in Sind's letter as follows.

2. (1) The present salary of the tapadars will not be sufficient if the lapo is no longer levied by them. The tapadars' charges are still large, which they cannot conveniently visit walking on foot as is done by the village accountants in the presidency. The status of the tapadars has been always widely different from that of the village accountants in the presidency. In Sind they are looked upon as naib or deputy mukhtiarkars, and have many duties of executive nature to perform. They are necessarily obliged and even required to keep a horse and a servant, without which they cannot conduct their multifarious dnties properly and punctually, and would be treated with supreme contempt by the majority of the zamindars, who have always been accustomed to call them Diwan, a high term of respect in Sind for Hindu officials. I doubt very much, if their status is lowered, they would be able to command sufficient respect and collect land revenue and other demands of Government as easily and expeditiously as they do now. Before the introduction of the Survey Settlement and the revision of the village cess establishment, the income of the tapadars from anagi was considerably more than the pay of the 4th and 5th grade Mukhtiarkars per annum, and many tapadars were far wealthier than many mukhtiarkars in the lowest grades whose pay was only Rs. 50 or Rs. 100. The number of tapadars in each taluka varied from 4 to 8, according to its area and cultivation, and the bigoti system afforded great facilities to them to levy large sums of money annually. Their style of living was even higher than that of many honest low-paid mukhtiarkars. But after the introduction of Survey Settlements, extention of irrigational facilities and introduction of the Village Cess Act, the charges of the tapadars had to be reduced and their number was largely increased. Where several zamindars had to attend and satisfy one tapadar, now one zamindar has to satisfy several tapadars, and the question of lapo or anagi has become prominent and brought to the forefront because many zamindars find it difficult to gratify the demands of so many tapadars, all trying to squeeze as much out of him as they possibly can. The old tapadars wielded a greater power over the zamindars than the tapadars of the present day, as the former could easily ruin or benefit the land holders, by shortening or widening the space or area under measurement by plying the measuring staff (gandho) according to their whims. The zamindars, who benefitted by keeping in good books with the tapadars and defrauded only Government of part of their revenue, paid the tapadar his anagi without much trouble. One illustration out of many which came under my personal knowledge while I was a clerk will suffice to show how tapadars and zamindars transacted this business. In this case the tapadar calculated his anagi to amount to Rs. 2,000 (two thousand) due by one zamindar only, who offered to pay one thousand at once and made a half-hearted promise for the other thousand to be paid later on, but the tapadar refused to accept the amount which was actually placed before him, and insisted on the entire amount of two thousand rupees being paid at the same time. The zamindar could not raise the other thousand at once and was obliged to take away the thousand rupees which the tapadar declined to accept. Next day, quite unexpectedly, the tapadar received orders of transfer to some other charge in a different taluka, and the zamindar to keep his word, paid him the thousand rupees before his departure with an apology to boot that he had failed to raise the second thousand for him. This illustration will show how the tapadars were proud and thought so lightly of such large sums of money and how the zamindars were in honour bound with them. Those circumstances have now entirely changed and the present tapadar is merely a shadow of the old tapadar, and his anagi is nothing compared with that of the old tapadar. But nevertheless his position within his altered charge is the same, and must continue to be so, so long as the temporary irrigational system of settlement is in force in the province. His position and importance are not in accord with the amount of pay he receives from Government, but are the result of the executive powers exercised by him. All the agricultural classes know that the tapadar is not paid by Government in proportion to the amount of work he does and the responsibility he incurs, because he is to make up his deficit by levying anagi and other perquisites from the landholders. This impression is indelibly written upon their minds, and has been passed down from generation to generation to act according to it. But the tapadar is the most abused official in all the departments of Government, though he merely imitates the example of other officials in the kindred departments. Take for instance the Public Works, Forest, Police, Railway, Salt, Vaccination and other departments which on close examination would be found even worse in corruption. I think a few brief remarks will be sufficient to show the system followed in them :—

(1) In the Public Works Department each and every contractor has to pay 8 to 10 per cent. of the estimated cost of the work, and not of profit, to the supervisor or overseer in charge of the work and 2 to 4 per cent. to the staff in the Executive Engineer's office. Daroghas and mukadams are rewarded separately. During the inundation season, almost all the owners of water-courses have to subscribe something and even cattleowners do not escape. Woe to the contractor if he demurs to pay the fixed percentage.

(2) For the subordinates of the Forest Department the grazing fees are the source of the greatest income as all cattle are not registered and all the neighbouring landholders pay lapo in grain, milk, butter and ghi. The coup contractors also pay a share.

(3) The Police Department is too notorious to call for any specific mention, but I may note that section 110, Criminal Procedure Code, places a great power in their hands, and whenever a police officer is in want of money he has merely to go out, collect a few badmashes and threaten to send them up, and his pocket is filled in no time.

(4) In the Railway Department each empty waggon to be provided for loading goods is to bring a certain fee, which is divided between the station staff. At Lahore station, I found that luggage of passengers was underweighed on payment of a certain fee which benefitted the booking office.

(5) The Salt Inspectors raise subscriptions from licensed vendors of salt and from villagers whose villages are in the vicinity of salt mines or land covered with salt earth.

(6) The Vaccinators levy contributions from villagers, and any one refusing such contribution is put to the trouble of carrying his child to the neighbouring villages for the benefit of other children to be vaccinated from the fresh seed in that child.

I am speaking of the above matters from my own personal experience and assert that what I have stated is quite true, and still no finger is raised against these departments. As long as corruption goes on in these departments, it will be most difficult to stop the lapo system prevailing in the Revenue Department.

3. (2) The question of raising the pay of tapadars has been discussed before by eminent and experienced officers like Colonel Dunsterville and Mr. Erskine, but was abandoned on the ground that the system of lapo could never be stopped or even checked and the State funds would be burdened without any corresponding advantage. During the time Colonel Dunsterville was the Collector of Shikarpur it was suggested that the pay of the tapadar should be raised to Rs. 50 to place him beyond temptation. I discussed the question with Mr. Erskine, Commissioner in Sind, while I was Mukhtiarkar of Ghotki, and he had the proposal of revising the pay of the Village Cess establishments under consideration. I told him that the pay of the tapadars fixed by him at Rs. 15 and Rs. 20 was too low, but he told me that the tapadars depended more or less upon lapo, which they would never give up under any circumstances, and there was no advantage in raising their pay. But since his time the pay has been raised to Rs. 20 and Rs 25, and yet there has been no corresponding reduction in anagi. It is very necessary to raise the pay of the tapadar and give him a horse allowance in order to place him beyond temptation and make him sensible of the danger of dismissal from Government service if he plays his old games, but what should be the maximum limit of that pay and horse allowance? I think no one would recommend the pay to be more than Rs. 30 and Rs. 35 with a horse allowance of Rs. 8 per mensem, or a little over 4 annas per diem, barely sufficient for the horse's grain, grass being obtained gratis. But would this increase stop or check him from levying the lapo? In my opinion this increase would be as ineffective as the increase allowed by Sir Evan James when Commissioner in Sind. The Supervisors and Overseers of the Public Works Department, in spite of their large salaries and travelling allowances, without any exception levy their percentage and entertain no apprehension of losing their appointments; and knowing this state of affairs, how are tapadars to be coerced in abandoning their anagi which has been levied by their predecessors from time immemorial? In the time of the Mirs and other Musalman or Hindu rulers the pay of the officials was most insignificant and their income depended mainly upon corruption. I have given these long explanations simply to show how the question is beset by insurmountable difficulties and whether it will be possible to achieve any success by the proposed measures.

4. (3) I do not think it would be possible to collect all the revenue at taluka head quarters. The attempt made by Colonel Mayhew failed as the mukhtiarkars and their head munshis being absorbed in their own heavy duties, exercised no effective supervision at all. In my opinion there is even danger of creating ill-feeling between the mukhtiarkars and their tapadars, if mukhtiarkars are compelled to exercise any effective supervision. Many mukhtiarkars in Sind completely depend for their revenue work and field inspection upon the tapadars; if tapadars conspired against them, they would find themselves in a most difficult position. I have already remarked that the tapadars are, by the importance of their position, naib or deputy mukhtiarkars, and I think, even if the mukhtiarkars were compelled to stop all other work, they would not exercise any real supervision over the tapadars. May I ask, has ever any mukhtiarkar in Sind caught any tapadar for taking lapo and prosecuted him criminally? And what is the cause? I may answer these question in one word, "Reciprocation." Unless this reciprocation is stopped, the system of taking lapo annot be checked and much less stopped. This reciprocation is not confined between the tapadar and the mukhtiarkar, but extends to a great extent, needless for me to state.

5. (4) The zamindar is at the root of the entire system of corruption. He not only encourages it, but often creates and fosters it. If the zamindars were strong minded they could check materially if not stop the system entirely, as the tapadar of the present generation is not as strong and as powerful as the tapadar before the Survey Settlement. But to avoid a few rough and insulting expressions of the tapadar and to keep in good books with him, he is always ready to pay anagi and complains only behind the curtain. The rate is not uniform and universal. Many large and intelligent zamindars pay only Rs. 2

or Rs. 3 per cent. or a small amount in lump. It is the illiterate and small occupants who suffer more. I know many zamindars who pay a mere pittance to the tapadar and always keep him at arm's length, but this depends upon the favour the zamindar enjoys at the hands of the mukhtiarkar and the Assistant Collector ; but if these high officers are not favourably disposed towards the zamindar, the zamindar has to flatter the tapadar. Much depends upon the co-operation of the zamindars and the weight that may be attached to their complaints against the ill-treatment they may receive at the hands of the tapadars. Many complaints fail, and their failure is a powerful ground for discouraging such complaints. But there is no reason why the co-operation of the zamindars should not be invited, and a vigorous attempt made to stop the system. Further measures may be regulated by the results achieved.

Letter No. 18, dated November 1901, from J. H. E. Tupper, Esquire, I.C.S., Acting Collector of Larkana to R. Giles, Esquire, M.A., C.I.E., Commissioner in Sind.

In reply to your reference on the subject of tapadar's anagi or lapo, I have the honour to submit the following remarks, along with an instructive report on the subject by Khan Bahadur Sadik Ali.

2. The question is one on which it is easy to collect a mass of opinion and difficult to get any reliable evidence. The existence, however, of the tapadar's anagi is undisputed, it is a specialised form of dasturi—contribution—sanctioned by long custom which has always found a place in every oriental system of Government.

3. Any attempt at reform finds its first requisite of success in a recognition of the universality of the practice. Anagi is simply one manifestation of a universal phenomenon which presents itself not only in every department of Government, but throughout the whole fabric of Sindhi (or, indeed of oriental) society, under the various shapes of lapo, dasturi, saliano, raj kharach, mithai, bandhian, etc.

4. By a fixed unwritten law, anything that can claim to be an institution becomes entitled to the levy of certain (more or less) fixed dues. The privilege is not confined to Government servants, it is shared by the land-owner, the priest and the professional beggar. It overrides the barrier of racial and religious distinction. The panchayat pays its fixed dues to the spiritual heads of adjacent Musalman communities.

5. It is unnecessary to enlarge further upon the universality of the practice; its importance lies solely in the demonstration it affords of the impossibility of successfully attacking any abuse, which has its roots at the foundations of society, at one point exclusively. Any attempt which is aimed solely at the tapadar's anagi is as necessarily futile as the effort of a wheelwright who would straighten one spoke of a buckled wheel and leave the remainder bent and twisted.

6. The result of a successful attempt to abolish the tapadar's irregular gains, without simultaneously checking the exactions practised in other departments such as the Public Works Department, Forest Department, Police, etc., would be to reduce the Revenue Department from the rank of highest efficiency to the lowest. Instead of the Revenue Department attracting the best men of all other departments, as is now the case, the tendency would be reversed, and the best men would abandon the revenue for service in other departments.

The attempt if it is to be seriously made at all must be made all along the line.

7. To return, however, to the point on which discussion is invited—the tapadar's anagi. A preliminary to any attack upon the practice must be a clear comprehension of the relations which subsist between anagi, the tapadar's pay and rasai. When the question of anagi is raised the first thing one hears is that it is inevitable because the tapadar's pay is inadequate and because he has to bear the expenses of rasai. There is a tendency to regard rasai and lowness of pay as the cause of anagi—the cart before the horse. Rasai and low pay are the effects not the cause, of anagi, though here, as elsewhere, the effect reacts upon the cause. Low pay and rasai, the offspring, may have helped to establish the parent anagi on a firmer footing, but the children may be eliminated without any diminution of the vigour of the parent. The corollary is as fallacious as the proposition. Rasai may be abolished and pay raised, but anagi remain unchecked. The abolition of the one and the enhancement of the other merely clear the way for an attack upon anagi. The tapadar's pay was fixed low simply, I imagine, because it was recognised that he wold continue to take a certain portion of the produce, or a corresponding money payment, whether the pay was low or high. Rasai is a tithe upon the anagi levied by the tapadar's superiors and the clerical and menial branches of establishments, of which the tapadar monopolises the executive functions.

8. The actual amount of rasai which goes to meet the wants of the ordinary touring officer ranges from the inconsiderable to the non-existent. He usually pays for all he uses himself and more besides. His servants, it is true, receive something but that is because it is impossible to differentiate between them and the menial establishment of his office. The touring officer pays, and his payment goes to recoup the rasai fund.

9. Before going further, it may be well to be clear as to what exactly are anagi and rasai.

The terms are so elastic that description will probably convey a better idea than definition.

Anagi is a payment which the land-owner or occupier makes to the tapadar in return for the tapadar's good offices. It varies in amount according to locality. In this part of Sind, the divisions of Larkana and Mehar, the rate levied is usually 1 anna per jireb of cultivated land or $\frac{1}{8}$ an anna per rupee of revenue collections (tako rupayio). In the Sehwan division and in other parts of Sind, I am told it is higher—in some cases much higher, but of this I have no personal knowledge. This payment is liable to various commutations. Large zamindars do not always pay the full rate. Sometimes they pay two-thirds, sometimes, half, sometimes they compound for a fixed sum, an annuity (saliano). Generally speaking, the amount of the contribution is in inverse ratio to the wealth and power of the zamindar.

10. It must be remembered that anagi by no means exhausts the irregular takings of the tapadar; in some cases, particularly when there is much new land to be given out, anagi represents only a minor portion of the tapadar's irregular gains. The Manager, Incumbered Estates, recently impounded the private accounts of a tapadar which showed (I have not the figures by me, but Mr. MacMunn can supply them) that he actually banked with various banyas an average of about Rs. 140 a month throughout the year.

11. The amount which a tapadar nets from anagi alone can only be stated within very wide limits: it fluctuates with each season and with each charge. Taking the average cultivated area of a taluka (I append the figures for five average talukas for 1899-1900, not a good year), I find that, at the rate of 1 anna a jireb or 2 annas an acre, the average total contribution of a taluka in the shape of anagi amounts to over Rs. 8,000. At the rate of tako rupayio, it amounts to some Rs. 7,000. The average number of tapadars per taluka (for the same five talukas) is 19. Distribute Rs. 8,000 among 19 tapadars and each tapadar gets some Rs. 420, which represents the annual gains of a tapadar for anagi alone. To this add the tapadar's pay at Rs. 20 per mensem Rs. 240 and say about Rs. 200 as gains from other irregular sources. The total is Rs. 860, which represents the tapadar's average annual income. If we place the tapadar's legitimate expenses at Rs. 300 per annum, this leaves him with a clear profit of Rs. 560. How much of this is to be subtracted for rasai.

12. I now turn to rasai. This is most simply described as a tithe upon the tapadar's irregular gains levied by his superior officer. He has to pay the supervising tapadar, the taluka head-quarter staff, the Assistant Collector's establishment, the Huzur Deputy Collector's establishment, the Collector's establishment and finally, when the Commissioner's camp is pitched in the taluka, the Commissioner's establishment. To the establishments must be added officers' private servants. These payments (with the exception of those made to touring establishments that do not permanently remain within easy reach) are usually made at the time of jamabandi. In addition, the tapadar acts as universal provisioner to the establishment of officers who tour throughout his tapa.

13. These charges are borne collectively, not individually, though in the case of provisioning charges, the area over which they are distributed varies. Sometimes they fall upon the whole taluka, sometimes upon the circle only. The whole of these charges do not always fall upon the tapadars, in some cases, the local zamindar bears them or a portion of them.

14. In all cases in which these charges fall upon the tapadars, they are defrayed out of a common fund to which all the tapadars contribute in a fixed proportion. This is known as a rasai fund. The circle rasai fund is of comparatively trifling dimensions, and exists in a few circles only. It does not call for separate description. The taluka rasai fund is banked at the head-quarter town of the talukas, usually in the charge of the taluka head munshi, sometimes of the supervising tapadar in charge of the head-quarters circle.

15. The annual contributions of the tapadars of the taluka to the fund aggregate, as far as I have been able to ascertain, anything from Rs. 1,000 to Rs. 2,000 according to the wealth of the taluka and the calls made upon it in any particular season. The maximum limits of fluctuation include provision for a Commissioner's camp, a comparatively rare occurrence; but when it comes, the main item of rasai expenses for the year.

Probably, Rs. 1,500 fully represent the aggregate of rasai charges which fall upon an average taluka in an ordinary year. Taking the average number of tapadars to a taluka as 19, this gives a contribution of about Rs. 80 by each tapadar, equivalent to about four months' pay. The tapadar's profit is thus represented by Rs. 560 to Rs. 80; say Rs. 500 for the year.

16. When the amount of the tapadar's gains from anagi and other sources is thus considered in comparison with the rasai contribution, it at once becomes obvious that rasai is not the cause of anagi, but an effect, which is speciously represented as a cause. Rasai represents that part of a tapadar's ill-gotten gains with which he is compelled to part in order to purchase the connivance and good offices of his superior or of other establishments with which his work brings him into relation. It is the direct result of anagi, not the cause.

17. I have considered the nature and amount of anagi and rasai, the relation in which they stand to each other, and indicated the position they occupy in regard to other irregular profits that accrue to Government servants in the Revenue Department and briefly noticed how similar irregular profits accrue to all other departments and how this system extends beyond the limits of Government service and runs through the whole fabric of society.

18. I may now logically proceed to enquire into the possibility of checking anagi. What are the measures proposed? To remove temptation from the tapadar's way on the one hand by stopping rasai and by raising his pay, and on the other hand to diminish his power by taking the land revenue collections out of his hands, and setting the taluka head-quarters staff in his place at the receipt of custom.

19. I have already endeavoured to show that if we succeeded in stopping rasai, we should be no nearer to stopping anagi; and would it be possible to stop rasai, unless anagi is stopped first? Is it possible to remove the effect before the cause? As long as the tapadar gets his anagi, so long will the junior grades of the clerical establishments and the various menial establishments and the tapadar's immediate superiors, insist on a share of his profits. The only way to stop rasai is to stop anagi. *Cessante causa cessat et effectus.*

20. If Government raises the tapadar's pay (what that means I will presently explain), is there any prospect of improvement? Why, because a man receives more pay, should he demand less perquisites? The tapadar's pay was raised a few years ago. Does anagi show a corresponding decrease? The experiment will be costly in the extreme, and does the prospect of success justify the cost? If the tapadar's pay is raised and rasai stopped, other equally low paid grades must be raised in proportion. The umedwar and the munshi on Rs. 10 per mensem and the pattawallas on Rs. 8, must all have their pay substantially raised, and not only the Revenue Department but other departments must be similarly treated. What would be the increase in the Police force alone?

21. An increase of pay does not appear to be a very satisfactory solution. Take for example, the high paid grades of the Public Works Department, the overseer on Rs. 200, the sub-overseer and the darogha. Has high pay in their cases tended to reduce irregular profits? On the contrary, no department has raised its demands more rapidly. I can fully endorse Khan Bahadur Sadik Ali's remarks on this subject; only a year ago, a case in point came prominently under my notice. A very well known zamindar of Larkana taluka was given a clearance contract. Secure in his position, he refused to pay the usual 10 per cent. From the overseer downwards, the Public Works Department officials combined against him, reported him to the Executive Engineer as being hopelessly behind hand with his work and as incapable or unwilling to put the requisite number of men on the work. The zamindar endeavoured to explain to the Executive Engineer, but to no purpose. He came to me in despair and a private correspondence ensued with the Executive Engineer without result until I offered to be personally responsible for any loss incurred. I put no pressure upon the zamindar and never visited the work which was outside my charge. But the work was done, and I believe well done, and done long before that of most of the professional contractors. The whole difficulty was simply that the zamindar declined to give up 10 per cent. of his contract, and the Executive Engineer naturally believed the reports of his highly-paid subordinates. This is digression, but I think in point, for it is a clear instance of the powerlessness of high pay to moderate extortionate demands of an irregular nature.

22. It is suggested to reduce the tapadar's power by permitting the payment of land revenue at head-quarters. This will certainly reduce the tapadar's opportunities, but only to give increased facilities to the taluka head-quarters staff, who are not one whit less exorbitant. The payer of land revenue will gain nothing by it, though the tapadar may lose. The principle seems hardly sound, for so long as the tapadar retains any executive functions worth the name, he will always be in a position to raise money by irregular means. If his profits are cut down in one direction, he merely extends them in another. The tapadar's powers have been greatly contracted already, as Khan Bahadur Sadik Ali points out, by the abandonment of the old system of measurements. Has any corresponding decrease in the rate of anagi been observed?

23. The more one considers the question the more impossible does it appear to arrive at any immediately satisfactory solution. As long as the tapadar retains any powers worth the name it will be to the zamindar's advantage to fee him, and so long as it is to the former's advantage to fee the tapadar it is difficult to see what can stop him. At present it seems that the most that can be hoped is to keep the abuse within limits. Eradication is out of the question.

24. A frontal attack is impossible and the flank of the abuse can only be turned by the gradual march of education leading to the growth of a moral standard in the whole community which is not Oriental. Almost the only encouraging sign is that honesty among the lower grades of public servants would appear to be on the upward grade. It is impossible to hope to enforce a moral standard among Government subordinates which is utterly at variance with that existing among the classes from which they are drawn and among whom they continue to live.

25. The more stringent the measures adopted to enforce this unnatural standard the more ineffective would they prove. It would doubtless be possible for the Assistant Collector with the aid of a good mukhtiarkar to bring home the taking of anagi, etc., to a certain number of tapadars and the penalty might be dismissal and prosecution. What would be the result? Probably the extension of the rasai fund into an insurance fund, the remaining tapadars contributing to the maintenance of those who were broken.

26. Heroic measures would do more harm than good. I have endeavoured to examine the milder measures suggested, and the prospect they afford of an immediate result is not encouraging. I am, however, unable to suggest any measures upon other lines, and can only recommend that the same course as has been previously adopted (*viz.*, the raising of pay and the reduction of tapadars' powers) be further pursued in the hope that the want of success in the past may be found to be due rather to lack of thoroughness in application than to an error in conception. A further increase in the pay of the tapadar can do no harm, and would appear to be a necessary, if costly, condition of the diminution of irregular gains. The tapadar's power might be also further curtailed, though not, I think, by the payment of and revenue at head-quarters.

27. I would suggest, instead, that the system of optional payment, by Land Revenue Order, through the medium of the Post Office, be given a trial. Complication of accounts might be an objection, but this can hardly be very serious, since the system works well in many parts of India. It would probably necessitate an increase of establishment of one munshi at taluka head-quarters to cope with the remittances as they come in from the Post Offices. It would probably also be necessary for the Revenue Department to bear a part of the cost of the new Post Offices. Three or four would have to be started in each taluka. The work of these offices could be limited to the receipt of land revenue remittances and it might be entrusted to village school masters. The khatadar is to be billed by the tapadar, and on presenting the sum named in the bill, will receive a receipt from the Post Master. The latter will of course take something, as is done now in the case of ordinary money orders, but it is not likely to amount to nearly as much as the sums paid in anagi. This system at all events avoids both the tapadar and the equally voracious head-quarters staff, and renders it possible for any person desirous of avoiding the levy of anagi to pay through an agency which is powerless to loot him to any serious extent.

28. I append a brief resumé made in my office, with a tabular statement, which give some idea of the success the measure has met with in other provinces. Its introduction appears, however, to have been made for reasons entirely different from those for which I now advocate its adoption. Its success appears to have been due to the fact that it saves the cultivator a journey to head-quarters, and in Madras, where no such journey is necessary (as in Sind), the system was dropped, not being sufficiently popular to justify its existence. This, however, is no reason why it should fail in Sind, the reason for its adoption being to save the cultivator, not time and trouble, but money.

29. In addition, I think that something might be done if more attention were paid to the recommendations of Assistant Collectors in the matter of promotion. This is usually given by seniority and my own experience is that the Assistant Collector's recommendations go for very little. Yet he is the one officer who has some chance of knowing whether a tapadar is "straight," that is, that he does not try to extort higher rates than the people willingly pay. I consider that a reputation for straightness and efficiency should be the ground for promotion, rather than seniority. If the straight man gets rapid promotion it will do something towards raising the standard.

30. I am aware that these suggestions, considered as a remedy for anagi, must appear very inadequate. But as I have endeavoured to show, anything in the nature of a crusade would be more likely to do harm than good. The prospect of failure is probable, and failure would mean the establishment of the abuse on a firmer basis than before. The process must be a gradual one, and success can only be attained by the application of a continual and even pressure all along the line. It is useless to try and reform the Revenue Department while other departments, with less excuse, are equally corrupt, unless the same effort is made in each and every department, and it is hopeless to expect that the standard of official morality among Government subordinates will ever be raised more than a degree or two above the standard prevailing among the classes from which they emanate and in whose midst they live.

Letter No. 83 of 1901, dated 26th November 1901, from H. C. Mules, Esquire, Collector of Shikarpur, to R. Giles, Esquire, M.A., C.I.E., Commissioner in Sind.

I have the honour to reply to your No. 198 of the 8th October 1901 on the subject of lapo or anagi.

2. With regard to paragraph 2, the custom has been in force from time immemorial, so to speak. Many years ago. when acting Collector of this district, I reported to one of your predecessors regarding it when the question of improving the status of tapadars was under consideration. Some improvement has been effected.

But with the general sub-division of tapas, the evil of anagi has become more glaring and has pressed more heavily on the people.

In former days a taluka was divided into 5 or 6 tapas against 25 or 30 now-a-days. The tapadar was then a person of much more consideration than he is now. He employed one or more naibs and managed to get through his work to the general satisfaction of his superiors and without incurring the dislike of the people.

He was usually an old or oldish man, sagacious and tactful, and knew better than to kill the goose that laid the golden eggs. Now all is changed, and in place of the old style of tapadar we have, as a rule, young men with a smattering of education, just sufficient to make them anxious to amass wealth and insufficient to render them proof against temptation.

3. We have also now, and luckily, the developing germs of public opinion stirring in all directions and a press which at all events fearlessly brings matters of this kind to notice.

4. Before I reply to your questions in detail, I would respectfully beg to point out that the question at issue appears to me to be, Is the wage we now give to our tapadar one on which we can expect him to maintain himself, keep a pony and servants, maintain his family and educate his children? I think all officers are now agreed that it is absolutely necessary for a tapadar to keep a pony. I do not myself see how he can do his work without one. If he keeps a pony, he must have somebody to look after it and he must have somebody to cook for him, etc. He cannot take his wife about with him, if he happens to have one; and if he has to do everything for himself, he cannot do his work This being so, I do not consider we give the man a living wage, and therefore it may be said that we so far wink at his corrupt practices.

As regards your first question, I reply in the negative. As regards your second, this would be a step in the right direction, but I do not consider anything should be given as a recompense for lapo.

As regards your third question, it would be feasible to collect all revenue at taluka head-quarters but I do not think it would be expedient, and I do not concur with Rao Bahadur Dewanmal that payments are as a rule made at head-quarters. That officer must himself remember many occasions, when he was serving as daftardar in this district, which demonstrated the contrary. My own experience also makes me quite confident that a very large proportion of the assessment is collected in the tapas. It would be felt as a hardship, I think, if an order for payment at taluka head-quarters was issued.

As regards your fourth question, it is not only zamindars who pay lapo, but all concerned, great and small. I do not exactly see how the payments could be made a ground of depriving them of their privileges, and it must be remembered that this payment is after all more or less the equivalent of the English tip. It is a payment for some real or supposed service rendered by an individual who receives a regular salary for rendering that service.

The English people grumble and submit but would be extremely indignant if they found the giving of tips followed by condign punishment to the giver.

No. I think the idea of punishing the giver should not be entertained.

5. It is to be remembered that this anagi is a deeply rooted institution and in many cases—I might say the majority—it is willingly paid, and the favour of the recipient is looked upon as a useful return. It is a custom which will die hard.

6. Before going into the question of remedy, I would observe that the first nail in the coffin is now being driven by the attack upon the rasai system which is being made by some, at all events, of the officers of this province. I believe that you and Mr. Steele, Collector of Hyderabad, have both taken steps in this connection, and I am myself doing my best to put an end to it, regarding which I beg to refer you to my No. 10835 of the 22nd/27th instant.

7. Now, this rasai system has or had attained to a scandalous condition, and I am bound to say that your own tours—I speak, of course, of the tours of the Commissioner in Sind—were marked by the most extraordinary rapacity and extortion on the part of the members of your establishment. I have told Sir Evan James, I believe I have told you, of the immense sums which have been collected and lavished upon your people at places such as, for instance, Shadipali in the Thar and Parkar district. I have heard of similar cases in this district. The demands of the Collectors' and Assistant Collectors' establishments are not in proportion, though they too have had to be satisfied.

8. But I would here observe that it is not only the establishment of the Revenue Department who have preyed upon the country like this. I am aware that the tours of the Judicial Commissioner of Sind have also left their mark upon the land, while it is notorious that the establishments of the officials of other departments are as keen to share in the good things as those of the Revenue.

9. Then, again, the private establishments of officials have always insisted upon being well treated at each camp. Not only as to supplies but cash payments have been and are demanded and given. Much depends on the official, still more perhaps upon his head servants

I know of cases in which the demands of private servants, both as to social treatment and cash payment, have been exorbitant to a degree.

10. It may not appear to anybody unacquainted with the machinery what connection this particular part has with that coming under the description of lapo.

But they are intimately connected. The rasai system has been such as to necessitate the formation in each taluka of a fund for the purpose of defraying the cash payments to establishments. This fund is maintained by the tapadars, who pay such sums thereto as may be considered appropriate by the Mukhtiarkars, and is kept at the taluka head-quarters. Of course it may not be drawn upon every year to the same extent; but there it lies, available for the use for which it is intended.

In some talukas I understand Mukhtiarkars have had the strength of mind to refuse to keep up this fund. I am doubtful if such Mukhtiarkars are looked upon with a favourable eye by the establishments whose greed can no longer be satisfied, and I will take an opportunity of letting you know before long in what talukas and by what Mukhtiarkars this fund has been abolished.

11. Thus as I said before, the extinction of the rasai system will strike the first blow at the lapo system. At present that which it is everybody's interest to encourage is not likely to disappear. When it is no longer so, the question will be, 'Why should the tapadar get all the money?' and no satisfactory reply being forthcoming, people will make it their business to prevent his doing so.

12. I do not myself believe in any heroic remedy, but much could be accomplished by leaving it absolutely in the Collector's power to dispense with the services of any tapadar against whom he found it morally certain that he was a taker of lapo, anagi or any other form of consideration by whatsoever name it may be called. I should, however, fix a date prior to which no inquiries should be held, and make it widely known to all concerned that from such and such date any tapadar found to be taking lapo would be summarily dismissed by the Collector. I would allow no right of appeal. Such cases would be extremely difficult of proof satisfactory to a legal mind, but I am convinced the Collector and his Assistant Collector could be relied on to ascertain the facts. Give the right of appeal beyond the Collector, and—"hope springs eternal in the human breast"—the tapadar would trust to the luck going with him and go rejoicing on his course.

Memorandum No. 1, dated 8th January 1902 from R. Giles Esqr., I.C.S., Commissioner in Sind to Government.

The Commissioner in Sind presents compliments, and with reference to Mr. Under-Secretary Mead's memorandum No. 6252/182, dated the 4th September last, has the honour to state that, on receipt of the same, he asked the heads of the six districts in Sind to report on the truth of the statements made in extract No. 23 from the report of Native papers for the week ending the 24th August 1901.

2. The result was only to confirm what the Commissioner was in fact aware of, namely—that the statements in the Al Haq were substantially true, the Collector of Hyderabad remarking that the imposition of lapo is regarded by the zamindars of Sind as a "time, honoured custom" and the Collector of Karachi styling it a "deep-seated custom."

3. The only inaccuracies in the extract relate to—

(1) the percentage which the lapo realised by the tapadar is on his revenue collections, and

(2) the statement that the order regarding the issue of bills of assessment (Special Circular No. 87) to occupants is a dead-letter.

No 80-A., dated the 15th October 1901, from the Collector of Karachi.

No. A-Conf., dated the 15th idem, from the Deputy Commissioner, Upper Sind Frontier.

No. 27, dated the 17th idem, from the Deputy Commissioner, Thar and Parkar.

No. C., dated the 20th idem, from the Collector of Hyderabad.

No 18, undated, November 1901, from the Collector of Larkana.

No 3, dated the 30th October 1901, from the Deputy Collector, Mehar.

No. 83, dated the 26th November 1901, from the Collector of Shikarpur.

The percentage, as Khan Bahadur Sardar Muhammad Yakub pointed out, and the reports attached to this memorandum show, usually varies from 3 to 6, but does not exceed the latter figure; while the bills of assessment are now being issued, although their object is at present to a great extent nullified by the impossibility of preparing them in time for submission before the first kharif instalment becomes due, a matter to which the Commissioner will again refer.

4. The most serious allegation in the extract is that the practice of levying lapo (by which is meant the amount of the percentage levied) is increasing, and when that view was corroborated by the reports of the District officers, the Commissioner felt, what indeed had been for some time in his mind, namely, that however great the difficulties and however hopeless the idea of entirely eradicating the practice may be, no further delay should occur

in making a vigorous effort to combat it. Accordingly, on receipt of the Collector's replies, he again addressed them and he now submits copies of his own letter and their reports which although written from different standpoints, and divergent in detail, afford, he thinks, a very good idea of the whole position.

5. The best history of lapo will be found in the first eight paragraphs of Sardar Muhammad Yakub's report. Lapo was levied under native rule, and levied in kind until the British Government introduced cash assessments, when it also was paid in cash and calculated either on the jireb of cultivation or the rupee of revenue. To style it blackmail, or even to say that it was, prior to the raising of the tapadars' salaries, an altogether unjust exaction, would be incorrect. When Mr. Giles became an Assistant Collector in 1869, the tapadar's salary was usually Rs. 15 and his charge the size of some of the talukas in other provinces. He had one, two and occasionally three, naibs or assistants whose salaries he had to pay, the whole of them, and usually his two (the number in large tapas) kotars, also being mounted. To-day the tapadar receives a salary of Rs. 20 or Rs. 25, according as he is in the 2nd or 1st grade, and has a much reduced—but still large—charge, the duties of which he cannot perform on foot. Possibly, the Commissioner has always thought, it is due to the great heat that every one in Sind, "even," as Sardar Muhammad Yakub remarked, "the beggar rides"; but, be that as it may, the tapadar must, as all officers agree, keep a servant and a pony, and it is, as their reports show, a moot point whether even now their salaries are sufficient for the position which they at present occupy.

6. Intimately connected with the system of lapo is that of rasai or rasad (the Persian word rasaidan-to supply) of which the primary meaning was the supply to the sovereign, when on tour, of provisions of every kind, and so to his representatives, the officers of Government when in camp. On this subject, the Pioneer of the 7th ultimo contains an instructive leading article, which is headed "The Bengal Rasad Question," from which it may be seen that, like lapo, rasai is older than the British supremacy, and ordinarily referred to free gifts and provisions which in bygone days were never paid for by the officer concerned or his followers. The word also included provisions of another kind, e.g., of largess to superiors and to the menials and servants attending on them, and it is, the Commissioner fears, this form of gratification which has recently increased in Sind, although not quite, he trusts, to the extent depicted by Sardar Muhammad Yakub in his 7th paragraph.

7. The advice usually given to the Commissioner regarding the suppression of what it objectionable in the two systems is that the rasai must be first dealt with and that it is the cause, and not the effect of the lapo, but the Commissioner agrees fully with Mr. Tupper, when, in paragraph 7 of his able report, he explains that this is putting the cart before the horse, and that rasai and low pay are the effects and not the cause, of lapo. "Rasai represents," says Mr. Tupper, "that part of a tapadar's ill-gotten gains with which he is compelled to part in order to purchase the connivance and good offices of his superiors."

8. This being so, the Commissioner concurs with Mr. Tupper in thinking that any measures taken should aim first and foremost at the gradual stopping of lapo, although much may be done, and is indeed, as the Commissioner will show presently, being done to repress the evils of rasai.

9. What, then, are the possible measures for gradually stopping the payment of lapo? The Commissioner says gradually, because, after giving very much consideration to the subject, he is constrained to agree with Mr. Tupper that "a frontal attack is impossible," and that "heroic measures, designed to put an immediate stop to the practice would do more harm than good."

10. The result of a careful examination of the reports and of a long consultation with Sardar Muhammad Yakub, than whom no officer is more capable of giving an opinion on this particular subject, is to convince the Commissioner that the root of the evil lies, and consequently the remedy for it must be looked for, in two defects which undoubtedly exist in our revenue system, *viz.*, (1) the excessive power and authority wielded by the tapadar, and (2) the lack of supervision over its exercise.

11. As therein lies, the Commissioner believes, the key to the whole question, he would invite the particular attention of Government to the following passages in the attached reports:—

(1) "The principal reason why lapo is now paid even by the most influential and intelligent zamindars is that they know that the tapadars have got the power of materially harming or helping them in the numerous matters, which under our present system are referred to them (the tapadars), and the disposal of which, to a large extent, must depend on their report. Let it once be seen that the decision of no question is allowed to remain, as it often does at present, virtually in the hands of the tapadar, and I believe that the practice of lapo will soon disappear." Mr. Lucas.

(2) "In endeavouring, therefore, to stop lapo, we can only succeed when we strike at the root. We should deal a blow to the causes of the disease. The first cause is the unbounded influence and Sardar Muhammad Yakub.

power which tapadars possess to do harm to the zamindars or to save them from loss. So long as they continue to wield this influence and so long as our system of dealing with matters in which the zamindars are concerned, continues as now, our endeavours to check lapo will, in my humble opinion, result in little. I am respectfully of the opinion that it is first of all necessary to break the tapadar's influence and to draw the zamindar closer to the higher officials."

(3) "There can be no doubt that lapo is paid by the zamindars from a sense of helplessness; they feel that it rests practically with the tapadars whether their interests are marred or promoted and they know from sad experience that these officers are not only in a position to harass them, but that they will inevitably do so in a variety of ways and on various pretexts until their rapaciousness be satisfied." Mr. Steele.

"So long as the power of the tapadar remains what it is, there can be no hope of improvement, but once the people are convinced that they are no longer at the mercy of these underlings, they can be depended on not to submit to the extortion which they are now subject to."

(4) "To avoid a few rough and insulting expressions of the tapadar and to keep in good books with him, he (the zamindar) is always ready to pay the lapo, and complains only behind the curtain." Khan Bahadur Sadik Ali.

12. The above clear and, as they appear to the Commissioner to be, decisive remark refer only to the first and most important of the two faults in our system, but, before touching on the second, the Commissioner is anxious to say a word on the view taken, especially by Sardar Muhammad Yakub, on the extent to which the Irrigational Settlement has placed power in the hands of the tapadar, because, although it is beyond doubt (i.e., if the tapadar's work is insufficiently tested) that the present system of settlement does give the tapadar opportunities for injuring or benefiting the zamindar, *e.g.*, by recording a survey number, as cultivated when it is not, or vice versa, or by representing that a lift number received a flow supply when it did not, the Commissioner is strongly of opinion that in this matter the Sardar has somewhat exaggerated at once the opportunities and the extent to which the tapadars avail themselves of them; often, for instance, false entries could only be made at a great risk, and would be detected with the most casual test, as when large tracts are under rice, and all the numbers yearly cultivated, and, as a matter of actual fact, the occasions when a cultivated survey number is returned by the tapadars as uncultivated are rare. At any rate, with more supervision, this danger can be almost entirely eliminated. The opportunities under the old measuring system were far greater, when, as Khan Bahadur Sadik Ali points out, a movement of their measuring staff "according to their whims" could increase or decrease materially the area of cultivation. "Whatever we do, too, we cannot afford," as Sardar Muhammad Yakub remarked to the Commissioner, "to change our present system of settlement, for we shall not easily arrive at another so well suited to the peculiar conditions of the province".

13. Mr. Steele has enlarged most on the second defect, *i.e.*, the lack of supervision. What he says regarding the necessity for relieving the mukhtiarkars, who are all overworked, is too true to need any comment here, and it is also true that the mukhtiarkars who hold 1st class Magisterial powers, and are in consequence posted to the most important charges, which are usually situated on the railway lines, and are therefore easily accessible to pleaders, cannot, as a rule, attend properly to their all important revenue work, so that one or other duty suffers.

14. Mr. Steele also refers to the need for more supervising tapadars, and in respect to this, the Commissioner desires to bring prominently to the notice of Government that the original intention of Mr. Erskine was when making his proposals for the village cess that all correspondence should be done by the supervising tapadar, and the tapadar never be permitted to report on any subject, the rule in force upto the present time being that the supervising tapadar shall "make in person, without calling on the village tapadar for a report, on requiring him to make an inquiry, every revenue investigation within his charge which the mukhtiarkar shall from time to time require him to make" but as the Commissioner can testify from his own personal experience, this rule has, notwithstanding the most vigorous and continuous efforts to carry it out, proved impracticable, because an officer with 225 square miles (the average area in the Hyderabad district of a supervising tapadar's charge, vide paragraph 9 of Mr. Steele's report) of land in his charge cannot possibly see and report on the many questions about claims to land and water, disputes about unauthorised cultivation, boundaries, waste of water, etc., which, in a province where there is much waste land and room for irrigational improvements, are constantly arising in every village.

15. Yet it is undoubtedly in the reporting on these claims and disputes that the tapadar's power and opportunities lie, and if lapo is to be stopped, it will be so chiefly by taking steps to enforce Mr. Erskine's order, i.e., by entirely prohibiting the tapadar from writing such reports, and by restricting his revenue work (he has, of course, very many other duties connected with vital statistics, supplies, boat fees, etc., etc.,) to field inspection, keeping of accounts and such collections as the land-holders may desire to pay through him.

16. This, then, ought, in the Commissioner's opinion, to be done and without delay, but already the expenditure from the village cess is in excess of the receipts, and there is no money available from that source for increasing the number of the supervising tapadars, nor in his opinion would it be right that such further expenditure should be met from the village cess, for already, as he has recently had an opportunity of stating confidentially to Government, the recovery from that cess of the entire cost of the village officers in Sind, who are practically Government servants and perform many duties not connected with the village system, seems hardly fair to the land-owners.

17. The Commissioner, therefore, ventures to represent very strongly that more real good may be conferred on the Sind landholder by removing the pressure of work, which is undoubtedly endangering the good administration of the province, and is, as shown above, practically injurious to his interests than by simply relieving them of the payment of half the village cess, and he would ask whether Government could not see their way to supplement the village cess with such fair share of the cost of the village establishment as ought in fairness, the Commissioner would, with the utmost respect, submit, to be borne by them, and thus enable him to largely increase the number of the supervising tapadars.

18. The relief of the mukhtiarkars, and also of the public, by the appointment, in a few central places, of Magistrates, who should be graded as Mukhtiarkars and appointed from their cadre, is a measure which the Commissioner has long regarded as advisable. He doubts whether any other measure would at the same moderate cost afford at once so much convenience to the public and relief to the divisional and taluka officers, and he will, if Government so desire, submit definite proposals for it after consulting the local officers

19. In the report of Sardar Muhammad Yakub, no reference is made to the need for increasing the number of the supervising tapadars, the reason being that in a separate report he has made another proposal which is referred to by Mr. Lucas and other officers in the present correspondence and which the Sardar thinks, might, if successful, render such an increase unnecessary. The proposal, the special aim of which is to withdraw power from the tapadars, is already known in the province under the name of kacheri days, and put briefly its purport is that on certain fixed days of each of the months from January to October the Mukhtiarkar should always be present at his head-quarters and the fact made widely known, the village officers also being present, with their records, so that he may be able to dispose then and there of all petitions and correspondences, applications for land and takavi, etc., etc.

20. The proposal is an extremely valuable one, which some of the district officers regard as excellent and practicable, and all regard as being theoretically sound. The Commissioner, who has had some experience of what can be effected in the way of disposing of vernacular correspondence in a taluka office with the tapadar, the parties and the records present, is therefore directing the Collectors to have it tried by selected Mukhtiarkars. He does not, however, think it can entirely secure the object aimed at, viz., the reduction of the tapadar to a cipher as regards all correspondence.

21. The supervising tapadar does not, it may be mentioned, receive any cash payment of the nature of lapo from the zamindars, and in consequence it has happened on several occasions that the promoted tapadar has put in the plea of *nolo episcopari*. The "superwai" however, as the people call him, no doubt, receives something from the tapadar as his share of the tapadar's lapo, and would also, no doubt, not neglect other chances, but there is not, the Commissioner thinks, any cause to fear that the increase in the number of appointments of supervising tapadars will lead to an increase in the lapo.

22. With regard to the title "supervising tapadar," which the Sindhi has found so difficult to pronounce and write, the Commissioner has always regretted that a recommendation made by him, when the office was created, was not accepted and the (then) existing titles "tapadar" and "naib tapadar" maintained, the former being applied to the supervising officer and the latter to his subordinate, the tapadar. There is often more in the influence of a word than is imagined, and at a time when it is most important to reduce the position and influence of the tapadar, the alteration of his title to naib (deputy) would, in the opinion of two of the best native Deputy Collectors whom the Commissioner consulted, materially aid in reducing him in the eyes of the people and in causing them to understand the policy and intention of Government. It is therefore, the Commissioner thinks, a question whether even now the change might not be advantageously made.

23. The next measure which the Commissioner regards as most likely to aid in gradually putting a stop to lapo is the granting of permission to all landholders to pay their assessment into the taluka or into the huzur treasury instead of to the tapadar, thereby giving them the opportunity of paying it without the tapadar's knowledge, intimation being only given to him from the receiving treasury.

24. In order to allow of this, it is essential that the landholders should have their bills of assessment in the proper form some time before the instalment is due, and this has been proved to be impossible in the case of the first kharif instalment, which is due at present on the 1st of January, because the tapadar cannot possibly make out all the bills between the time of the completion of his first field inspection (sometimes in the case of wet crops

as late as the end of December) and that date. It is therefore necessary to postpone the first instalment to the 15th of February. But on that subject the Commissioner is addressing Government separately.

25. It is also most desirable that rule 82 of the Rules under the Land Revenue Code should be altered so as to allow of all payments of land revenue being made into the huzur or taluka treasury, or a general sanction to that effect given for Sind. This may increase work and occasionally cause complications, but it seems to the Commissioner to be of the utmost importance. The payment at the taluka head-quarters to the tapadar is rightly rejected by the District officers as not likely to have any beneficial effect on the payment of lapo, but an opportunity of paying in the money without the tapadar's knowledge is surely one which could not but assist the weak-kneed zamindar, and those who would rather not pay lapo are by no means (the Commissioner is assured) insignificant in number. One of the largest and most influential zamindars in the Naushahro division of the Hyderabad district is said to have for some time refused to give the tapadars any lapo, and to relate amusing stories of the petty annoyances undergone by him at the hands of the tapadars in consequence.

26. Along with the sanction to the measures above proposed, viz.,—

(1) additional supervising tapadar,

(2) alteration of the instalment dates,

(3) permission to pay assessment direct into the taluka or huzur office,

the Commissioner would issue a proclamation to all the land-owners in Sind stating why these measures were sanctioned; the position which Government desired the tapadar and the supervising tapadar, respectively, should hold in the matter of land grants, disputes, etc., the will of Government as regards lapo, and the fact that its payment in future would inevitably tend to discredit the zamindar in the eyes of Government and its officers, and lead to the dismissal of the tapadar from Government employ. More the Commissioner does not see his way to doing. The rest must be left to the gradual advance of education and of a higher standard of morality.

27. As regards rasai the payments to dishonest superiors will continue as long as lapo continues, but the provision of supplies to Government officers on tour and of presents to their private servants can be put a stop to, to an extent which the Commissioner hardly realised, if the officer himself to whom the camp belongs is determined to stop it.

28. Excellent results are said to have followed the new departure made by the Commissioner and the Collector of Hyderabad in leaving the larger proportion of their offices at head-quarters, and as yet the work has not suffered. Indeed, the Commissioner's clerical work is naturally carried out better in Karachi than on tour, so also have the indirect results been good of the correspondence and the orders issued last year (vide Government Resolution, Judicial Department, No. 713, dated the 30th January last), because they have, the Commissioner is informed, led to the idea becoming widely spread that nothing is to be given or to be had in future without payment.

29. Notwithstanding the general approval of his suggestion to grant the tapadar a small pony allowance the Commissioner has rejected it, because, as already stated, he is of opinion that the status of the tapadar needs lowering and not raising, and because, as Mr. Steele points out, with the increase in the number of supervising tapadars, the tapadar's prospects of promotion and pension increase also.

30 In conclusion, the Commissioner would make two remarks regarding—

(1) the alleged corruption in other departments, *viz.*, that two blacks do not make one white, and that in his opinion the Revenue Department is the one to set the lead in all reform; and

(2) the native press on rasai, *viz*, that their remarks thereon greatly exaggerate the evil. Milk, eggs, fowls, grass, etc., have to be collected for officers on tour. From time immemorial the zamindars have aided in the collection. It is their duty to do so, and involves no impropriety so long as they also aid in seeing that payment is made by those who use the supplies.

Memorandum No. 9011/185-Confl., dated 30th December 1901, from the Under Secretary to Government, R. D.

The undersigned presents compliments to the Commissioner in Sind and, in inviting his attention to paragraphs 31 and 32 of the Report on Native Papers for the week ending 14th December 1901, is directed to request Mr. Giles will be so good as to make such inquiries as seem practicable as to whether there is any foundation for the statements.

Extract paragraphs 31 and 32 of the report on native papers for the week ending 14th December 1901.

"31. A propos of the subject of blackmail, we are informed that a heavy, and no doubt daring, kind of blackmail, worse in many respects than the notorious lapo of the tapadar, is common in Sind and is levied under the very nose of the mukhtiarkar. It is this. If a man transfers his khata to any other by sale, gift or otherwise, or when the khata of a deceased occupant is to be entered in the name of his legal heirs, or when it is to be transferred by reason of a decree of the Civil Court, the application is made through the tapadar for the same, and the tapadar, as usual, first demands his fee, which is no small sum, of a rupee or two. He levies a rupee per each survey number to be transferred. After this the application reaches the mukhtiarkar's office, where his jamabandi munshi must be greased before anything practical can be achieved. This munshi also must have a rupee per each survey number. Make it twelve annas and the application must move further than his clutches or, rather, it won't even rest there. It will soon be assigned to the waste paper basket unless the demanded ransom is paid to save it from his wrath. The result is that the khata is not transferred for months and years. If an inquiry be instituted it will be found that a piece of land is, legally speaking, in the possession and ownership of one and in the revenue records it continues in the name of another who is dead and gone long ago or who has no right to it at all. This is only on account of the jamabandi munshi and the tapadar. The application is done away with, and nobody except the tapadar, the jamabandi munshi and the poor zamindar applicant knows anything about it. And how can the poor applicant prove that it was made when the mukhtiarkar never registered it? It is also rumoured that more people in the office than the tapadar and the jamabandi munshi have an interest in this sort of conjuring. But that is a matter of detail and better be left to the authorities to go into. Blackmail and corruption have reached their zenith in Sind, and it is idle and futile to argue that things were as bad or worse in times gone by. Suppose they were, but that is no excuse for the present state of things. We can, however, say one thing, that in the time of the Talpurs in Sind there was only a kardar to be gratified, and that too once in a way, and he would do most little things for one greasing. In those days of simple business there were no such things as khata badal kabuli, and bezari. There were no canal daroghas, no forest jamadars, no separate police force to enforce exactions, and not one of the hundreds of things which the zamindar has to put up with now. So long, therefore, as the Sind administration is not cleansed of these impurities there attaches a blot to the fair name of British rule in this Province."

Alleged levy of blackmail by Revenue officers in Sind.

Al-Haq (41), 30th November (Eng. cols.)

"32. It is high time, now, that the Government began seriously to devise some effective means to stop corruption with a heavy hand and improve the moral tone of its officials once for all. It has now assumed such gigantic and scandalous forms that there is absolutely no difference between receiving bribe and committing extortion. The few sections of the Penal Code dealing with it have proved most unsatisfactory and incapable of reaching the crime and have lagged far behind the circumstances of the present day. There is no bribery now. It is all extortion, pure and simple, and there is no such thing as abetting of the offence, it is all one-sided. Give up the abettor, and the bribe-taker will at once come to light, and as an extortionist of the worst type. It is the unjust implicacy of the innocent oppressed and so called abettor that protects the bribe-taker from exposure. So things are growing from bad to worse in this respect all over India, and we think it is no exaggeration to say that they are at their height in Sind. To the public the lowest canal darogha and the tapadar's kotar are as much oppressive in this respect as an official of some responsiblity. If examples are necessary to illustrate our statement we can give many, but suffice it to say that there is at present a rumour (which cannot be unfounded) going round in native circles—and perhaps some European officers also may be aware of it—that there is a kardar to-day who has been able to collect forty thousand rupees in no time. And why, only the other day at an evening party a few officers—perhaps one of them was a Deputy Collector and the other a Mukhtiarkar—were overheard to say, while talking of transfers and individuals, 'and tell me now honestly, who does not take bribe, who is not corrupt now-a-days?' . . . Examples need not be multiplied and instances need not be quoted. Let a few words suffice to convince Government of the existence of this scandalous blot on the well-intentioned British administration."

Al-Haq (41), 30th November (Eng. cols.)

Letter No. 2 of 1902, dated 4th/6th February 1902, from H. C. Mules, Esquire, Collector of Sukkur, to the Commissioner in Sind

In reply to your No. 9 of the 15th January 1902, I have the honour to state that there is no doubt that the transfer of khatas is utilised by dishonest officials, or perhaps, I should say, by officials, who look upon perquisites of this kind as more or less legitimate. In point of fact there are many other business transactions in which subordinate officials find it possible to extort perquisites from private parties. I do not know how these practices are to be summarily put a stop to. They are all part and parcel of the system under which the tapadars levy lapo, etc. regarding this I reported in my No. 82 of 26th November 1901.

2. We have in every taluka office several munshis whose salaries do not greatly exceed the amount which labourers, servants and artisans can earn. These men, owing to the immense amount of work in every office, now-a-days, have so many opportunities of demanding illegal gratifications that it is hardly to be wondered at if they make use of them. I am inclined, however, to think that while the native press has doubtless done useful work in bringing to notice the corruption which undoubtedly exists, it has also in many cases exaggerated matters; paragraph 34 quoting from the Al-Haq is an instance of this. I am sure that there are now a considerable number of higher native officials who are clean-handed. But I consider it may be taken for granted that nearly all subordinate officials supplement their incomes in improper ways.

3. The Revenue Department is not the only one concerned, corruption is as rife in the Police, the Irrigation, the Forest and the Survey Departments.

4. Whether it would facilitate the detection and punishment of offences of this kind to entirely exonerate the giver of bribes is open to question. I hardly think myself it would.

Memorandum No. 61-Confl, dated 31st March 1902, from R. Giles, Esqr., C.I.E., Commissioner in Sind to Government.

With reference to Government memorandum No. 9011-185-Confl., dated the 30th December 1901, the Commissioner in Sind has the honour to append copy of a report from the Collector of Sukkur which in his opinion gives a very clear exposition of the case. There is no doubt but that the formalities necessary for the transference of khatas do afford an opportunity for the levy by subordinate revenue officers of illegal gratifications.

The transaction, however, the Commissioner thinks, is rather in the nature of a tip demanded by the official performing the service and acquiesced in as dasturi by the donor than of the crushing extortion denounced by the Al-Haq. As the Collector of Karachi has pointed out, the Sindhi is by no means backward in sending in petitions, anonymous or otherwise, and petitions against this particular form of extortion, if it may be so called, are not received.

The Editor, Al-Haq, was asked to give specific instances in support of his allegations and he forwarded four letters (one written after the request was made to him) in which there were two cases of alleged extortion in connection with transference of khatas. The letters had palpably the appearance of having been written to supply a demand.

2. It is perfectly futile to suppose that malpractices of this sort can be stopped in a day by mere denunciation. The moral tone of the people and of the subordinate officers must be gradually improved and the higher officers, especially mukhtiarkars, must be relieved of some of that excess of work which prevents them from exercising supervision over their subordinates. The Commissioner thinks it unnecessary to write a long report on this occasion, as he has already written at length on the subject in connection with the levy of lapo (vide his printed report No. 1, dated the 8th/15th January 1902).

Both malpractices are particular kinds of the general corruption (though that is perhaps rather a severe term to use of the dasturi system even when applied to Government officials) and the same remarks hold good for both.

The relief to be afforded to mukhtiarkars by an increase in the number of resident magistrates and the institution of kacheri days (vide paragraph 19 of the report quoted above) are two measures now in contemplation which should do much good. Indeed, the latter is already being tried in selected talukas in Sind and promises to be a great success.

Another remedy that should be possible is the regular maintenance of a proper complement of Assistant and Deputy Collectors in Sind, a subject on which the Commissioner has recently addressed Government.

Government Resolution No. 3115, dated 7th May 1902, Revenue Department.

RESOLUTION.—These papers disclose the existence of a deep-rooted evil which in the opinion of the Governor in Council is deplorable and calculated to bring discredit on the administration. That mukhtiarkars should manage funds collected by the tapadars for the entertainment of Government officials and their establishments and that the establishments of District officers, from the Commissioner downwards, should live, while on tour, at the expense of the people, is nothing short of scandalous. In the Presidency proper, though complaints are occasionally heard of non-payment or short payment for supplies provided for touring officers' camps, still the evil is comparatively small, and the Governor in Council sees no reason why it should not likewise be minimised in Sind. What is required is a determined and continued effort by all officers of all departments to put down the abuse, and Government desire that this effort should now be made.

2. The Governor in Council cannot agree with the Commissioner in Sind that the first endeavour should be directed solely against lapo. The connection between rasai and lapo is clearly established. The former practice being openly followed should be easier to stop; and, at all events, the good name of Government is concerned in its immediate suppression. The following orders are therefore issued for the guidance of the officers of all departments in Sind, and Government look to the heads of departments to see that they are closely followed.

3. Officers who go on tour should invariably before leaving a camp make careful inquiries whether all supplies provided for their official as well as private establishments have been duly paid for, and should not permit under any pretext the free supply of provisions. For any breach of this rule the member of the establishment concerned as well as the tapadar or mukhtiarkar should be punished. District officers of all departments should append to their diaries a certificate that they have satisfied themselves that all supplies provided for their official and private establishments at each camp have been paid for. The Governor in Council is confident that all officers will bear in mind that much depends on their own exertions. So long as the evil exists some relief will be afforded by taking on tour as small establishments as possible and that course may be desirable on other grounds, but every effort should be made to put a stop to the evil altogether.

4. In order to lessen the tapadar's opportunities of levying lapo, the Commissioner proposes to permit payments of assessment at Taluka or Huzur head-quarters, to fix certain kacheri days, to alter the dates fixed for the collection of land revenue instalments, and to issue a proclamation to all land-owners in explanation of the intentions of Government. To the adoption of these proposals there is no apparent objection, unless there results material administrative inconvenience. There is no urgent need, however, in the opinion of the Governor in Council, for the amendment of rule 82 under the Land Revenue Code. Cases of payment at taluka or Huzur treasuries for the purpose in view may be regarded as special cases and sanction may be given by Collectors accordingly. Payment of the land revenue demand by money order has already been authorised in Government Resolution No. 2039 of 13th March 1886. The Government of India have already sanctioned the proposed alteration in the dates of instalments. The proclamation which it is proposed to issue to all land-owners should take the form of a printed notice dealing with the double evil of rasai and lapo. A copy should be posted in each village and copies should be distributed among the more important zamindars, to whom also the orders of Government should be personally explained in open durbar, if possible. The proclamation should clearly set forth the intention of Government henceforth to dismiss any mukhtiarkar or other Government servant who is proved to be taking part in the administration of a rasai fund and any tapadar or subordinate of any department who is proved to have taken lapo or been guilty of any other form of extortion.

5. The Commissioner has further suggested a general increase of the supervising establishments and their relief from some of their present duties, with a view to imposing a more effectual check on the tapadar's work. In the opinion of the Governor in Council these questions need further examination and can be dealt with only when definite proposals are made and supported by ascertained facts regarding the need of relief. They must be treated on their own merits apart from the incident of their effect in checking the exaction of lapo.

6. With reference to paragraph 16 of his memorandum No. 1, dated 8th January 1902, it should be pointed out to the Commissioner that the village officers' cess fund consists merely of a proportion of the land revenue set apart for a special purpose and there is no question of fairness in regard to the payment from it of the entire cost of the village officers. If, however, the fund will not bear the whole of the necessary cost, there will be no option but to meet the balance from general revenues.

Circular No. 554, *dated* 23*rd September* 1914 *of W. H. Lucas, Esq., Commissioner in Sind.*

In order to take the business of arranging for camp supplies entirely out of the hands of tapadars and subordinate officials of other departments, the Commissioner in Sind is pleased to direct that the following system shall be introduced experimentally throughout the province with effect from the approaching touring season:—

(1) The Collector shall divide every taluka into a suitable number of areas, each of which shall comprise one or more tapas. The number and size of these areas shall be determined with reference to the number of recognized camping places in each taluka and the extent to which each of these places is visited by district officers of all departments.

(2) The Collector will then proceed to select one or more respectable zamindars for each area and, with their consent, will entrust to them the duty of furnishing the following kinds of supplies, viz., mutton, fowls, eggs, milk, butter, grass and firewood, to district officers and their entire establishments.

(3) At least four days before entering a taluka every district officer shall send to the mukhtiarkar a list of the places at which he intends to encamp and a statement of the approximate amount of the supplies of each of the abovementioned kinds which he will require at each camp for himself and for the members of his establishment. The mukhtiarkar will then communicate these details without delay to the zamindars concerned.

(4) On the 1st of every month every mukhtiarkar will prepare a list showing the average rates at which the different kinds of supplies can be obtained in his

taluka. It is not necessary to fix different rates for different areas within the same taluka, but the average rate fixed by the mukhtiarkar should allow for variations in rates in different parts of the same taluka. If necessary special rates may be fixed for taluka head-quarter towns. These are the rates at which the selected zamindars will be required to furnish supplies.

(5) If in any area no zamindars can be found who will undertake the business of furnishing supplies, the mukhtiarkar will arrange for this to be done by a contractor, but every effort should be made to induce the local zamindars to accept the responsibility.

(6) Before leaving a camp the district officer will pay for all supplies provided and will obtain a receipt from the zamindar, or his kamdar, or from the contractor.

(7) Where several zamindars are appointed for the same area, the mukhtiarkar will arrange that each in turn undertakes the business of furnishing supplies.

2. The Commissioner is aware that difficulties are likely to attend the introduction of this system, and he wishes it to be understood that for the present it is only experimental, but the time has come when the evil of rasai and the administration of rasai funds, which are nothing short of scandalous, should be sternly suppressed. The first step to be taken is altogether to deprive the tapadars and subordinates of other departments of their present excuse for and opportunities of making rasai. The Commissioner therefore expects that every district officer will do his best to make this experiment a success.

Proclamation, dated 23rd September 1914, *by the Commissioner in Sind.*

It is hereby notified that Government are determined to put a stop to the practices of taking lapo and making rasai—two deep-rooted evils—which are bringing grave discredit on the administration. All officers of all civil departments are therefore directed to assist Government in their endeavour to eradicate these evils.

2. Hereafter any mukhtiarkar or other Government servant who is proved to have taken part in the administration of a rasai fund will be punished with dismissal and any tapadar or other subordinate of any department who is proved to have taken or attempted to take lapo or to have been guilty of levying or attempting to levy any other form of exaction will be dismissed. Any zamindar who pays lapo or such other illegal exactions will incur the severe displeasure of Government and its officers.

3. These orders apply to all departments of Government in Sind.

Letter No. 12-*Confl, dated 2nd May* 1917, *from the Deputy Commissioner, Upper Sind Frontier, to the Commissioner in Sind.*

Report on the revised system of arranging for camp supplies.

With reference to your No 261-Confl. of 2nd September 1917, on the subject noted in the margin, I have the honour to state that experience has shown that it is not very easy to carry out to the letter the instructions contained in Mr. Martin's circular, a copy of which was forwarded to you with his No. 61 of 3rd December 1915. There are only three European officers regularly touring in this district,—the District Superintendent of Police, the Executive Engineer and myself. Owing to the exigencies of crime the Superintendent can never say one day where he will be sleeping the same night or the next night; and he is unable to give early information of his camps. He has to make what arrangements he can. The Executive Engineer in practice only travels from bungalow to bungalow, and at each there is a garden and no difficulty in securing supplies is experienced. In my own case I have to wage constant warfare against the zamindar, who is unwilling to take payment for supplies provided. My experience is that the bigger zamindars and sardars vie with one another in pressing one to camp at their villages, and some are genuinely disappointed if one does not visit them once a year. In these circumstances it is not surprising if Baluch ideas of hospitality must occasionally be allowed to prevail against rules which are meant for the protection of poor khatadars. As an example I may say that at one camp last season the zamindar, a wealthy man and the holder of a title from Government, spontaneously offered me Rs. 1,000 for the war relief fund in honour of my visit to his village. I accepted the amount and was not prepared the next day to insult him (as he would have considered it) by offering him a rupee or two for the supplies which my camp had consumed.

2. But while this state of things is occasionally found in the villages the rules can be and are strictly enforced in the case of officers camping at Jacobabad. I remember being with the Commissioner's camp at Jacobabad in January 1915, and the whole establishment complaining loudly that they could get nothing, i.e., nothing without payment. Further, presents in cash which were not unknown before, have entirely ceased.

3. I do not know that it is necessary to amend the present orders. But it is certain that they cannot be interpreted in the same way in this district as for example, in the Nawabshah district and much must be left to the discretion of the district officers. But I have not the

least doubt that within the last three seasons many of the old evils have been eradicated, and every year public opinion is so asserting itself that in time such evils of the system as still remain will also disappear.

Collector of Hyderabad's confidential letter No. 163, dated 14th June 1917, to the Commissioner in Sind.

With reference to your memorandum No. 85, dated 25th April 1916, I have the honour to submit the reports of the Assistant and Deputy Collectors and to state that the revised system of rasai remained in force during the year under report. As a general rule petty zamindars do the work of rasai contractor and are fairly efficient. But the work is unpopular and no zamindar will undertake it without pressure.

2. In some places zamindars are contractors only in name, e.g., at Tando Bago. The nominal contractor is Mir Ghulam Mahomed Khan Talpur: I found the actual arrangements were made by the tapadar, though the Mir's kamdar came up for payment at the close of my camp.

3. At Matiari I was told my private establishment got free milk from the Sayed, though the latter denied it somewhat evasively when I taxed him with it. The contractor was another man, a petty zamindar, and the Sayed had no occasion to come into the supply question at all.

4. The present system is mere tinkering at the question. The real remedy lies with the zamindars themselves: if they do not give, establishments cannot take. For this Utopian condition we must await the slow processes of time and education.

Letter No. 16, dated 4th May 1917, from Mr. Sorley, Assistant Collector, to the Collector of Hyderabad.

In reply to your confidential No. 112, dated 30th April 1917, I have the honour to report as follows on the working of the revised system of arranging for camp supplies:—

1. Where the revised system has continued, the results have been quite satisfactory from the touring officer's point of view. But it is all but impossible to tell whether undue exactions are made as of old. In Guni taluka the system is being worked more successfully than elsewhere. This is due in part, I think, to the influence of the mukhtiarkar and in part to the fact that in most places in Guni the zamindars are quite willing to supply what is required. But in other talukas the business of providing district officers with camp supplies is devolving on the tapadars. I have always asked the tapadars on these occasions why they continue to make the bandobust and their invariable reply is that there is no one else to do it.

2. The real defect of the system is that it depends entirely on the willingness of the zamindars and there is no means of making them willing. The work puts them to inconvenience and probably causes them a slight pecuniary loss. If camps are numerous the zamindars are inclined to lose all interest in the work. It is out of the question to get contractors for camp supplies even at the biggest places as the sojourn of the touring officers at any particular place is too uncertain.

3. Generally speaking there are two types of zamindars supplying rasai. The first consists of those who regard rasai as a Government demand on their resources. It is only with difficulty that those can be induced to accept payment at all. The second type consists of those who have from the first shown little interest in the scheme and have been withdrawing their services. It is difficult to tell whether the new system has provided any effective check on undue exactions. In the case of the zamindars who undercharge themselves it is extremely probable that the difference is made up by increased donations to the peons and munshis. I have found it quite impossible to know how much a patewala seeks and obtains as his due. The second type of zamindar has been apathetic from the first; and his place has been taken by the tapadar again. The tapadar probably conducts himself in the time-honoured way.

4. Everywhere I have found the utmost difficulty in getting the zamindars to charge me anything for grass. I have usually had to add grass arbitrarily to the bill and have had to insist on the money for it being accepted. If munshis are exposed to a temptation of this kind, I do not feel at all sure that they will not readily succumb to it and get a good deal of their supplies for nothing. The bill they show may mean very little.

5. More serious than rasai is the system of lapo which has again, they say, become prevelent in the Tando division. I have been told by my head clerk that there were tapadars offering the Assistant Collector's establishment four annas a day per man, a sort of standard charge on the tapadar's lapo. The only way to stop these extortions is, I think, to start from the mukhtiarkar and go right down the scale warning each man that he will be held responsible individually for abetting or condoning the system of irregular gratuities. The

smaller the establishment taken on tour the better. But even so, the abuse will still prevail. For, after all, it is only a result of the passion for obeisance that lies deep in the Indian mind.

Letter No. 40 from the Collector of Thar and Parkar, dated 1st July 1917, to the Commissioner in Sind.

I have the honour to reply to your letter No. 261-Confl. of 2nd September 1916, on the working of the revised system of arranging for camp supplies.

2. I have of course no personal practical experience of the working of the system But I am not disposed to differ from Mr. Chatfield's No. 16 of 3rd February 1916, except in respect of his first paragraph. As regards this paragraph I am assured by my chitnis, Mr. Khushaldas, that the disappearance of the tapadar is mostly nominal and that he still manages the supplies behind the scenes. I can only suggest that earnest efforts might be made to bring a few such irregularities home to individual tapadars who might be given exemplary punishments.

Letter No. C.-5, dated the 3rd May 1917, from the Assistant Collector, Shikarpur, to the Collector of Sukkur.

With reference to your No. 3513, dated the 2nd instant, I have the honour to report as follows :—

2. It has proved practically impossible to induce zamindars to accept payment for those supplies which they produce from their own lands without incurring actual monetary expense, e.g., milk, eggs, fowls, firewood and sometimes butter. Even if they could be persuaded to take money for these articles it would not reach those upon whom the real expense has fallen, since these provisions are furnished not by the zamindar but by his haris, whose annual contract with him includes the performance of this duty. Upon the zamindar falls the labour of collecting the supplies and finding men to help with tents, etc.; and this labour they find so irksome that, though nothing will induce them to take payment for their trouble, yet all save the very richest are dismayed to learn that an officer proposes to camp in their village (vide the resolution on the subject of touring and rasai which is an annual feature of the Provincial Conference). It is not the officer himself, or even his own immediate personal establishment, which causes discontent; the zamindar considers himself obliged to provide free meals for neighbouring zamindars (with their attendants) who come to call upon the officer, for policemen and witnesses in cases, for petitioners—for all the crowd, in fact, of miscellaneous visitors of whom a touring officer's camp is a constant focus. In one or two cases difficulty was experienced in getting supplies at all, the effect of the circular having been, not to induce the zamindar to take payment, but to make him think that he was no longer under any obligation to furnish any provisions whatever. In at least two cases I have been able to secure large subscriptions to the War Relief Fund simply by omitting to visit a village which had previously been announced to be the site of an intended camp.

3. For supplies which are purchased from the bazar such as flour, corn, ghi, spices, sweetmeats, etc., a consolidated bill for the whole establishment has always been paid at each camp in my presence to the banya, though there is no reason to suppose that the money remained in his possession any longer than it took him to get clear of the camping ground. He restored it whence it came, and debited the amount in his books to the tapadar, who paid the bill from the rasai fund.

4. Even when arrangements have been made nominally by a zamindar, I have good reason to believe that the strong hand of the tapadar was in the background, though carefully concealed, and when for any reason they break down, the tapadar is the only person who can restore order. There are one or two places where there are no zamindars with sufficient haris of their own to find supplies, or sufficient influence over others to be able to collect them unaided ; in these cases it is difficult, if not impossible, to dispense with the tapadar's help. Such places in this division are Chak, Ruk and Tajo Dero, all of them common camping grounds and furnished with bungalows.

5. The old custom of distributing large money presents to servants and others has, I think, absolutely ceased.

6. If any modifications are to be made in the rules, I would suggest that we no longer try to persuade zamindars to take payment for the produce of their land, and, pari passu, I would urge the abolition of the certificates now appended to Assistant Collectors' monthly diaries to the effect that all public and private supplies had been paid for at each camp. It is impossible to sign such a certificate as it stands. For bazar supplies the fiction, though palpable enough of payment in the presence of the officer is perhaps worth continuing, since it entails upon his establishment some trouble and at any rate the appearance of honesty. Lastly, if the assistance of tapadars, in modification of the Commissioner's circular, were permitted at places such as those described in paragraph 4 above, and also in taluka head-quarters where bazar prices for wood and milk are often prohibitive, while they can be obtained from outside at a cheaper rate without injury to anyone, I think that no great harm would be done.

7. I regret to say that your No. 8210, dated 1st November 1916, has been mislaid in this office, so that it is possible that I may have overlooked in this letter some points upon which remarks should have been made.

Letter No. 2131, dated the 4th May 1917, from the Superintendent of Police, Sukkur, to the Deputy Inspector-General of Police for Sind.

I have the honour to report that I have no fault to find with the revised system of arranging for camp supplies. The requirements for camp are few; all that I have to be provided with, is eggs and chickens, grass, firewood and goat meat for dogs. When the camp is near forest I send my camels there for firewood, as under Government orders, touring officers are entitled to free firewood from the Government forests.

2. My servants and orderlies usually buy their flour, ghi and spices, etc., in bulk and all that they require at each camp is meat and milk. The prices have been usually reasonable and the supplies good.

3. There are, however, two points to which I would draw attention. The first is a complaint received from some of the smaller zamindar contractors who dislike the system as they say that under the old scheme all the zamindars of the taluka shared the expenses of rasai and that now it all falls on the one zamindar appointed as contractor.

4. The second point deals with big zamindars. At some of my camps, for example, Pir-jo-goth, Kot Sultan, Sangar, the zamindars refused point blank to take payment on the ground that the articles supplied have cost them nothing. What is to be done in such a case?

5. Personally, I think that, provided an officer sees that the demands of his orderlies, servants and camp followers are kept within reasonable limits, it does not matter in the least what method is adopted of obtaining the supplies.

Letter No. 778, dated the 7th May 1917, from the Assistant Collector, Rohri, to the Collector of Sukkur.

In reference to your No. 3513, dated the 2nd instant, regarding the question of rasai, I can hardly speak with authority as to the benefits of the present system because I am ignorant of the system which is supposed to have been replaced, but I think it can be said that leaving out of the question the particular individual who receives payment, goods supplied are now paid for and that the old tradition of accepting things gratis is gone. There are in this charge no contractors, and zamindars themselves bring a bill though they do not pretend to conceal the fact that they consider themselves insulted and that the whole business detracts from their abru in the eyes of those around. One man actually wept when I sent back the bill for revision when I considered it too small and said in effect that while tradition will compel him to entertain all the rag-tag and bobtail of his acquaintances who come and put up at his otak, he is not allowed to entertain a selected guest, such as the sub-divisional officer, and the result of my sending back the bill for revision was that the second bill was less than the first. For grass, milk and fuel no zamindar will take money and it simply involves useless bullying to insist on payment, but in regard to other things when the zamindars do not provide them from their own holdings I believe it is done through a banya and the zamindar brings the bill. Only in one case have I had trouble, which was at Arore, when no supplies were provided as there was no zamindar and things were brought from Rohri from ordinary shop-keepers and the tapadar received payment, and if a Rohri shop-keeper does not enforce payment, that is of course his own fault.

The office establishment have to provide themselves with all commodities, say, milk and fuel, direct from the banya or the butcher, as the case may be. Only milk and fuel they get from the zamindar and I believe it is impossible to insist on any zamindar receiving payment for these things.

The result of these measures is, I think, that, zamindars are relieved of forced provisioning though they suffer much in temper and in abru but to imagine that tapadars do not now take lapo is to imagine what is absurd, though I have been told by some zamindars when I abused them for giving lapo that now they give none owing to the new system of rasai, though another told me frankly that he gave it quite independent of rasai because in fact it paid him to placate the tapadar. A system such as this, I think, can only be broken when a sub-divisional officer is so long in his charge that he is familiar almost with every field and every considerable khatedar. This under the present system of frequent transfers is impossible. There must be irregularities in the present system of rasai, but I think the wholesale treating of the menials at a camp is now stopped or carried out on a very small scale and in stealth.

Letter No. 4567 of 1st June 1917, from the Executive Engineer, Shikarpur Canals, to the Collector of Sukkur.

Adverting to your No. 3513 of 2nd instant, I have the honour to report that so far this district is concerned the system of arranging for the camp supplies through the contractor or zamindar has not proved a success.

2. The mukhtiarkars concerned supplied list of zamindars who were to supply provisions at different camps. Shortly after this the Superintending Engineer, Indus Right Bank Division, camped at Chak and Loi and although timely intimation was given to the zamindars concerned by the Sub-Divisional Officer direct as there was no time to give such intimation four days in advance through the mukhtiarkar, they arrived a day late and put the Superintending Engineer and all concerned to a good deal of inconvenience. Mr. Davies, Assistant Engineer, Indus River Commission, followed the Superintending Engineer and he complained very much of similar inconvenience although timely intimation was similarly given to the zamindars concerned in that case also. Again the Chief Engineer came some time after at Chak but the zamindars refused to attend to his camp. They were written to by the Sub-Divisional Officer and the daroghas of the beats were sent to see them personally but they declined saying that they had no orders to arrange for such camp supplies to officers other than those of the Revenue Department. Since then no zamindar or contractor has been called on for the purpose.

3. I generally take most of the provisions with me or send for them from Sukkur market on cash payments. The only very few local supplies consisting of a fowl, few eggs, and a little milk, I arrange to get through my private servants and subordinates and I personally make it a point to settle up all claims on the last day of every camp.

4. As regards the supplies to my office and private establishment, which in comparison to that of the other departments is altogether very small, I have the honour to state that they always arrange to make purchases direct from the bazar at the nearest village on cash payment and no subordinate of the department has any hand or concern in the matter.

5. If, however, the system laid down by the Commissioner in Sind has to be rigidly adhered to I would suggest that the rules may be so modified as to admit of the intimation of the actual quantities of the camp supplies required for a particular touring officer being sent direct to the zamindar or contractor only one day in advance, as often times it would be found most inconvenient to the exigencies of the inspection work to give such intimation four days in advance through the mukhtiarkar, who, as is the case, may generally be absent from his head-quarters station.

Letter No. 3441 of 8th June 1917, from the Divisional Forest Officer, Sukkur, to the Collector of Sukkur.

With reference to your letter No. 3513, dated the 2nd May 1917, I have the honour to inform you that I usually camp in forest and my camp arrangements are made by the foresters and forest guards.

2. On one occasion I camped at Kushal Labana's village in the Rohri taluka and asked the mukhtiarkar to send me the zamindar appointed for the place. The zamindar came, took instructions and went away and nothing more was seen of him afterwards in camp nor did he send any provisions.

Letter No. 1089, dated the 11th June 1917, from the Deputy Collector, Mirpur Mathelo, to the Collector of Sukkur.

On receipt of your circular I decided to tour with only 3 (mostly 2 and not even 3) munshis and two peons in the talukas, the rest of the establishment being left at the head-quarters.

2. In every camp I insisted on a zamindar being produced by the taluka office pattawalla in attendance, for supplying us with things as mutton, fowl, butter, eggs, milk, grass and firewood Before starting I had satisfied myself that my own personal establishment and munshis had provided themselves with flour and rice, ghi, sugar and such other things as do not necessarily require to be fresh. The zamindars were almost everywhere able to arrange for the supply of the above things without tapadars coming to their help, because they were demanded in small quantities.

3. My pattawallas have probably paid nothing for most of the things supplied to them but have had to consent to a considerable curtailment of their demands and they could not be made to carry even flour and rice with them. I regret I was not able to enforce compliance

of your circular in their case, left as I was to choose between allowing them to receive foodstuffs free or going without peons altogether, because these men, who have families depending upon them, have come to regard, by long-established custom, that their pays, which do not even work out to be equal to ordinary wages of an unskilled labourer in a month, are not to be touched for expense on their persons. I had to dismiss one peon whom I found to be overgreedy, but it proved a sorry experience because the other man engaged in his place proved no better than him in that respect, and caused great inconvenience on account of being innocent of the skill of tent-pitching, a necessary qualification in a Divisional Officer's peon.

4. I submit the mukhtiarkars' reports on the subject, which speak for themselves, requiring the only remark from me that in a poverty-stricken division like mine, it is impossible to find zamindars who would be equal to supplying all things in large quantities for the officers like Collector and other district ones taking equally large establishments on tour, without the help of the tapadars.

5. Commodities like butter, mutton, fowls, eggs, milk, grass and firewood are not within the reach of every zamindar. Neither are they obtainable from the market or from one man in the quantities required. Influential zamindars only can collect them from smaller khatadars, but influential ones must requisition the tapadars to help them.

6. I do not know exactly how all other departmental officers were able to arrange for their supplies through the zamindars, but I think they had to depend on their own subordinates for them, because more than one officer had complained to me that he was unable to find any zamindar in his camp.

7. In conclusion it may be said to the credit of your circular that evils of rasai have considerably decreased and the menials who had formerly to command exactions have been reduced to a position from which they could only beg for them.

Copy of letter No. 5615, dated 5th July 1917, from the Collector of Sukkur, to the Commissioner in Sind.

With reference to your No. 85-Confl. dated the 28th April last, and in continuation of my No. 8211 of 1st November last, I have the honour to append copies of the following reports:—

No. C-5 of 3rd May 1917 from the Assistant Collector, Shikarpur.

No. 2131 of 4th May 1917 from the Superintendent of Police, Sukkur.

No. 778 of 7th May 1917 from the Assistant Collector, Rohri.

No. 4567, dated 1st June 1917 from Executive Engineer, Shikarpur Canals.

No. 3441, dated 8th June 1917 from the Divisional Forest Officer, Sukkur.

No. 1089 of 11th June 1917 from the Deputy Collector, Mirpur.

2. It will be seen that the new system has been a very qualified success and I do not believe that it is likely to be more successful in the future. It is impossible to induce zamindars to take up the position of contractors for supplies to all touring officers and they will only supply the revenue and police officers of their own district. Officers of other departments have generally had to make arrangements as before through their own subordinates.

3. Nor is it possible to induce zamindars to take payment for supplies. After a short time I gave up the attempt and credited the amounts of my bills which had to be raised to a reasonable figure, to the War Relief Fund in the names of the zamindars concerned.

4. It is equally hopeless to attempt to set up professional contractors. No one will take the job.

5. What I did was to have a bania's shop at each of my camps which was not at a village with a shop. The bania's receipts were produced for my inspection and he admitted to have received payment. Whether the money was ever returned to any of the payees and the amount debited to the tapedar, as the Assistant Collector, Shikarpur, suspects, I cannot of course say. It is of course possible that this was done in the case of my menial establishment but I have had no reason to suspect it and indeed at several camps my peons complained of the high prices charged by the bania.

6. It is generally said that the effect of the new system has been to reduce demands and to abolish the system of money presents. Several zamindars have told me that peons now ask politely for milk and mutton which they used to demand as a right and in excessive quantities. All zamindars however refuse to take payment from them or from my servants and if they like to present these things free, I do not see how or why they should be stopped.

7. The tapedar, of course, gains by the system. He is no longer, outwardly at least responsible for camp supplies for which he used to pay before, at least to the bania and money presents to servants, etc., are said to have been stopped. But I am afraid that this will not make the tapedar lower his anagi a whit and as long as zamindars are so pusillanimous as to pay him or think it in their interest to do so, so long will his anagi continue. Even the biggest zamindars pay him, apparently cheerfully and without pressure. Rasai was merely an excuse for lapo. It was not the cause, and lapo will not cease under the most perfect system of rasai until zamindars acquire a little moral back bone and a sense of honesty.

8. To return to rasai, I am convinced that the only sound system is to imitate the Punjab and create numberdars as headmen of big villages or groups of villages whose duty will be to assist in collecting land revenue, to provide supplies (for payment, which will have to be strictly enforced) and generally to aid Government, like patels in the Presidency. These need not, and indeed should not, be large zamindars. Their numbers will be seri grants of a value proportionate to their responsibility. The system will of course cost Government perhaps a considerable amount in land revenue but it may be considered worth while to avoid the fleecing of zamindars and trouble to touring officers which now goes on.

9. Failing this the best system that I can suggest is that touring officers be directed to see that a bania's shop is established at each camp which is not at or very near a village provided with one and to satisfy themselves that the bania has received payments before they move on. Touring establishments should be reduced to a minimum. Zamindars as a matter of form be appointed to supply fuel, grass, milk, mutton and butter but they will, I am afraid, continue to refuse to accept payment and will, on some excuse or other, often not turn up to assist officers from whom they hope or fear nothing.

Letter No. 96, dated 17th July 1917, from A. W. W. Mackie, Esquire, I.C.S., Collector of Nawabshah, to the Commissioner in Sind.

With reference to your No. 261-Confl., dated 2nd August 1916, I have the honour to report that I have consulted the various officers of the district, and I find all who can give an opinion, agree with what has been my own experience, viz., that the revised system of arranging for camp supplies is working sufficiently well. Hitches do occur, because the work is not popular with the zamindars; but I can definitely state that the difficulties are nothing like sufficiently serious to condemn the system. They are dealt with adequately and easily as they arise.

2. The Executive Engineer and District Superintendent of Police point out that they cannot always give sufficient notice to the mukhtiarkar when they have to move unexpectedly. This is true; but at worst it means that for one day only the officer would have to make arrangements otherwise than in accordance with the circular instructions; and, moreover, the zamindars who furnish supplies can generally do so at very short notice—since they are now, as a matter of routine, always in a position to furnish supplies very soon after notice reaches them. They know they may receive intimation of the advent of an officer at any moment, and have fairly well got into the habit of being prepared to comply quickly.

3. I notice that a fairly common argument is that a zamindar, when elevated to the position of rasaidar, will exact contributions from his haris. But no whisper of anything of the kind occurring has so far reached me; and, besides, the haris of this region are pretty well able to look after themselves. In any case, whatever forced contributions a zamindar could levy would be as nothing compared with what it is in the power of the tapadar to exact.

4. In Tando Adam I have made arrangements by which the prescribed supplies can all be purchased at a banya's shop. Some of the supplies are such as would not ordinarily be kept by a banya, and the zamindar is responsible for seeing that the banya is provided with a sufficient supply of such articles. The banya sells for cash. This experiment has worked satisfactorily, and it will be extended to other towns of fair size. I have every hope that this modification of the ordinary form of the new system of supply will prove a success in such towns; but the experience gained so far is too narrow; and the sole experiment has been conducted too much under my own immediate supervision and direction to admit of confident prophecy.

5. I think it will not be useless if I emphasise the simplicity of the new method of obtaining supplies. For instance, in my own case, the Chitnis sends to the mukhtiarkar through a rasaidar a notice stating the supplies required for me, my servants, my pattawallas, the office munshis, and the office pattawallas. The rates are already fixed, and therefore the bills are easily drawn up; and there can be no dispute as to the amount due. To ensure the actual payment is easy. The notice informs the zamindar that it is a serious matter if he supplies anything not so indented for or supplies anything for nothing; also that it is not necessary that he should bring the supplies or bills himself. and he need only ensure that his kamdar does so properly.

This method has worked sufficiently well. The supplies indented for are quite moderate in amount, and there can be no great difficulty in finding them. The zamindars now send bills with their kamdars or representatives, and, unless my memory is at fault, I did not experience difficulty last year in getting payment accepted in any instance.

6. But the thing to be noted is that this new system of supply has by no means stopped the liberal entertainment at the ultimate expense of the zamindars, of inspecting offices, or the payment of money to members of inspecting offices and the attached servants, private or official, who are ready to receive such payments. It has only ensured that absolutely necessary supplies are paid for, and that the tapadar is deprived of one excuse for making exactions. The evils I have mentioned still continue to a serious extent though, I believe, they have been somewhat mitigated. Just at the time when the new system of rasai was introduced, tapadars, munshis, darogas and others got a fright, and there was a striking diminution in lapo; but since then, the balance has, so to speak, been steadily creeping back towards its original position. The tapadar can no longer make demands of the zamindars on the ground that he must furnish supplies to the officers' camps, but he has found the other means of exaction at his disposal quite good enough for him. A fraction of the total evil has been destroyed; much the greater part remains.

7. There is also this gain, that illegal exactions are now more easy to discover than formerly. So long as the tapadar has to provide supplies, he had of necessity to get them from the zamindars, and so could always hide the existence of illegal exactions under colour of the discharge of this duty. But now that he is forbidden to meddle in the matter of supplies, directly or indirectly, in any shape or form, his guilt can be presumed whenever he is found to be so meddling; he has no excuse. Moreover, any zamindar who is approached now knows that any demand made is illegal, and that it is not a legitimate demand made on behalf of an officer's camp. He also knows that if he complies with any such illegal demand, he will incur the severe displeasure of the higher officials, if discovered.

8. For the reasons given in paras. 1, 6 and 7, the new system of rasai should be continued, though it has not achieved all that was perhaps expected from it.

Letter dated 16th July 1917 from the Assistant Sub-division to the Collector of Karachi.

Contractors have been found to furnish supplies for the principal camps in this sub-division, but they are invariably contractors in name only, being actually petty zamindars who have been persuaded to undertake the job. The village banya, where there is one, will not undertake it at any price. He anticipated too much trouble from servants and munshis badgering him. Also the collecting of supplies for a camp means a certain amount of bandobust. Chickens have to be got from one man, eggs from another, milk from a third, and fodder from a fourth. The banya does not keep these in stock, and it would require a lot of money to recompense him for the trouble involved.

This is also true of the town banya. Thus, in Tatta it has been found absolutely impossible to get any sort of contractor. The big zamindar would often gladly treat the whole camp as his guests, but he would sooner die than sell supplies to the camp like a banya. It is therefore that a petty zamindar with an eye on a gun license or a chair takes up a job of which he does not conceal his dislike.

Such a system is of course eye-wash; but, as such, it works fairly well. On the night before a camp is moved, the contractor appears with his bill and the cash is handed over. The contractor looks extremely uncomfortable; and there is reason to believe that he usually gets rid of the money as quick as he can. Perhaps he gives it in charity.

There are still, however, and (for the Assistant Collector at least) must always be, many camps where it has been impossible to raise a contractor of any kind. An Assistant Collector is obliged to tour very thoroughly; which means, in so vast an area as this sub-division, a great many different camping places. Where there are no contractors, the tapadar must arrange for the supplies if the camp is not to starve; but he has always to present his bill for them, and always receives cash payment; though, whether he passes the cash on to the people from whom he obtained the supplies, is another question.

If the tapadars are prohibited from taking any part in the provision of supplies, touring will, at first, be confined perforce to those camps where there are contractors. But all tapadars will soon realise that they have only to induce the contractors to throw up the job to render themselves immune from the visits of inspection officers altogether. As it is, tapadars have constantly tried to persuade me that there was no place in their charge fit to camp in.

As for the alternative proposal, to authorise the tapadars to draw the cash from the treasuries, the introduction of such a system could only mean that touring officers were not to be trusted to pay the tapadar for the supplies which he had been compelled to provide, and it would be so interpreted by every one in the country. What would the zamindars think?

Letter No 1336 *of* 1917, *dated* 16*th July* 1917, *from the Assistant Collector, Shahbandar, to the Collector of Karachi.*

With reference to your endorsement No 5245, dated 12th October 1916, on the subject of the revised system of arranging for camp supplies, I have the honour to report that, so far as I have been able to see, the new scheme is a distinct improvement on the old one. In one case I found that the system had broken down, as none would agree to take up the contract, and the tapadar was again arranging for the supplies; but with this one exception, the supplies were being provided by local contractors (in most cases zamindars), and there can be no doubt of the advantage of taking the matter entirely out of the hands of the tapadar.

Although the new system is now in working order, it is quite clear that the zamindars and banyas are, on the whole, unwilling to take up the contract; and there are, I think, two reasons for this unwillingness. The smaller man does not want to undertake the trouble of providing supplies at a small profit, or possibly at a loss. For although the contractor is always paid according to the list of average rates and his receipt taken, still I should hesitate to guarantee that in every case he retains the money. The big zamindar, on the other hand, feels that it is beneath his dignity to take up the contract. He would be very willing to provide the touring officer with supplies at his own cost; but it goes against his feelings of hospitality to present a bill for a few rupees. Often such contractors have to be pressed before they will present a bill at all, and then the money probably goes to his haris or kamdar.

In spite of these difficulties, I think that the system will eventually work smoothly. The evils of rasai are already reduced, although it will take many years to eradicate that deep-rooted system.

Memorandum No. 218-*Confl. dated* 18*th August* 1917, *from H. S. Lawrence, Esqr., C.S I., Commissioner in Sind to Government.*

With reference to paragraph 11 of Government letter No. 932, dated 25th January 1916, the Commissioner in Sind has the honour to submit the following report on the subject of rasai.

2. Rasai, strictly speaking, means the system of the furnishing of supplies to officers on tour. But in the usual interpretation of the word in connection with the complaints which are heard from time to time, it includes also a portion of the illegal cash gratifications taken by village officers and commonly known as lapo.

3. The system may be thus described. Notice is given of an officer's camp to be pitched in a certain village, and it becomes the tapadar's duty to provide certain supplies of fuel, fodder for horses, milk, fowls and eggs, together with grain of different varieties, for the camp retinue. The grain, etc., may be provided by the local banya, but the other articles are collected from different zamindars and their tenants. The camp probably stays 2, 3 or 4 days, and the amount actually required is not large. Nevertheless, the tapadar magnifies to the local zamindars the vast demands of the officer and his retinue, and he presses upon them the great importance to the local interests that both the officer and the retinue should be well cared for and entertained either free as guests or at a nominal price. On this excuse the tapadar makes considerable collections in cash from the zamindars, and this extortion of cash payments and its subsequent disposal is the main subject-matter of complaint.

4. There is no doubt that money is so collected, but it is impossible to say with any certainty what becomes of it. Sometimes presents are paid to the official retinue, the clerks and munshis; sometimes presents are made to the private servants; almost always some portion is paid to the office peons, some portion finds its way to the taluka officials, and it is generally believed that a large portion remains in the hands of the village officer (the tapadar). The persons who do not benefit by this system are the touring officer, who pays to the tapadar the full bill, generally at an inflated price, and the humble individuals who may have carried the fuel or produced some of the eggs and milk, etc., to whom the tapadar seldom passes on any portion of the payment.

5. This illustration of the system, as it has prevailed in the past, is taken from the circumstances of the Revenue Department, but a similar system has prevailed in other departments when the collections of victuals on behalf of the superior officers are made by subordinates of the Police, Public Works or Forest Department.

6. It is stated above that the extortion arising out of rasai is only a small portion of the illegal gratifications secured by tapadars, known as lapo. Far larger sums are secured by the tapadar in virtue of his power to manipulate the cultivation returns of a zamindar so as to reduce the bill of assessment properly payable to Government, and to assist or to harass him in other matters affecting his land or his water. But since the zamindar ordinarily receives a very handsome quid pro quo for this portion of the lapo which he pays, there is not much public complaint made on the subject.

7. Now these extortions from the zamindar have been recognised for many years, and attempts have been made to cure the evil by improving the position of the tapadar (very slightly) and by increasing the supervisional control over him. These measures, though in the right direction, have not been effective, and further steps to this same end have been

proposed in the Commissioner's report No. 2115, dated the 19th July 1917. Steps have also been taken during the last 10 years to bring to the prominent notice of all officers the necessity, not merely that they should pay for all supplies fully, but that they should satisfy themselves, as far as possible, that the payment reaches the proper people, and a certificate is attached to the monthly diaries of all touring officers that all payments have been duly made by themselves and their establishments.

8. Complaints on the subject did not however cease, and in 1914 the Commissioner issued the circular, of which a copy is attached, with the object of imposing upon the zamindars or contractors the duty of furnishing supplies. Experience has been had of this system for three seasons, and reports vary considerably as to its success in different areas. In certain tracts where important zamindars own lands, they refuse to demean themselves by undertaking this duty, but may appoint an agent or kamdar or munshi. Elsewhere some petty zamindars have undertaken the duty, and when the camp is pitched in one of the larger villages some local banya serves as contractor. And undoubtedly a great improvement has been effected by the constant attention which has been given to the subject by officers of high position. Some extracts from the reports received are appended, which illustrate the care which the subject has received.

9. The Commissioner is not satisfied, however, that a permanent and thorough solution of the difficulty has been found in the procedure so directed. It is true that if the tapadar is dissociated from the work of supply, he loses this lever for extortion, but he still retains far more valuable and efficient levers relating to revenue and water, and the only true solution, in the Commissioner's opinion, is to improve the calibre of the men and the standard of supervision to which they are subject.

10. In regard to the functions which the tapadar performs on the occasion of the visit of a superior officer, it must be remembered that there is not in Sind a village establishment consisting of patels, village police, shetsandis or mahars detailed by the State to perform the necessary duties connected with the preparation of a camp. It is impossible to dispense altogether with the services of the tapadar or the assistance of the zamindar and his men.

11. Part of the outcry raised against the rasai system is inspired by those malignant opponents of the British administration, who desire to malign and hamper that administration in every way possible. And some of these men also cherish the hope that the curtailment of touring may facilitate certain schemes for the oppression and the exploitation of the poor and ignorant classes.

12. In these remarks the Commissioner has dealt with the subject of rasai for superior officers. The same system applies to the tours of such officers as Mukhtiarkars, Inspector sof Police, Supervisors of the Public Works Department, etc. There is, no doubt, from time to time a valid complaint of the action of some of these officials, and all that can be said is that every effort is made by superior officers to check any misdoing, and if proof is afforded the delinquents have rigorous justice meted out to them.

Government Order No. 3000, *dated 26th March* 1918, *in the Revenue Department.*

Memorandum from the Secretary to the Legislative Council No. 11-L. dated 5th January 1918—Stating that the following resolution No. 15 by the Honourable Mr. G. M. Bhurgri was passed unanimously at the meeting of the Legislative Council which commenced on 3rd December 1917, and making remarks:—

"That this Council recommends to His Excellency the Governor in Council that a mixed Committee of officials and non-officials be appointed to consider what measures should be adopted for the suppression of rasai or free supplies, lapo or illegal exactions, and cher or forced labour in Sind."

ORDER—In order to give effect to the recommendation conveyed in the Honourable Mr. Bhurgri's resolution read in the preamble, the Governor in Council is pleased to appoint a Committee constituted as follows:—Chairman Mr. M. H. W. Hayward, I.C.S., Additional Judicial Commissioner in Sind. Members Mr. Dhan Raj Sawhney, Executive Engineer, Hyderabad Canals; Sayed Mahmud Shah, Deputy Superintendent of Police; and two non-official gentlemen whose names will be announced later. These were the Hon'ble Mr. Harchandrai Vishindas, C.I.E., and the Hon'ble Mr. Sheikh Ghulam Husain Hidayatallah.

2. The Committee is empowered to consider and report—

(1) to what extent the orders at present in force are effective for the purpose of preventing abuses in respect of rasai, lapo and cher in Sind:

(2) what further measures it recommends for adoption with this object in view.

3. For the discharge of its functions the Committee is authorized to require the attendance of Government officers before it as witnesses and to call for information from such officers. It is also authorized to invite non-official persons to appear before it for the purpose of giving evidence or to send in written statements. The oral examination of such officers and non-officials shall generally be conducted in public, but it shall be within the discretion of the Committee to examine any particular witness either wholly or partly *in camera.*

4. The Commissioner in Sind should be informed that Government desire that the Committee should commence work from 3rd April 1918, the date of Mr. Hayward's return from leave, and that it should, if possible, complete its labours by the beginning of June 1918.

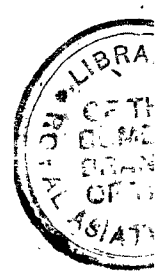
5. The Committee should assemble in Karachi. It should submit its report to Government through the Commissioner in Sind.

Proclamation No. 971, *dated* 10*th April* 1918 *by the Commissioner in Sind.*

Whereas the Goverment of Bombay have been pleased to appoint a Committee to consider measures for the suppression of rasai, lapo and chher, and this Committee are now taking evidence regarding these matters;

And whereas it was announced in a Proclamation of the 23rd September 1914 that any Mukhtiarkar or other Government servant who had been concerned in administering a rasai fund or taking lapo would be dismissed, and that any zamindar who paid lapo would incur the severe displeasure of Government:

It is hereby notified that all Government servants and all zamindars are requested to assist this Committee in their enquiries, and that any person who gives evidence before this Committee will be exempt from any penalty or displeasure to which he would otherwise have been liable.



Part II.

Evidence recorded by the Committee at Sukkur for the Sukkur and Upper Sind Frontier Districts. Pages 1 to 276.

WRITTEN EVIDENCE OF MR. ROTHFELD.

Preliminay.

1. Name.	1. Otto Rothfeld.
2. Appointment.	2. Collector.
3. Head-quarters.	3. Sukkur.
4. Length of service.	4. Eighteen and half years.
5. Length of service and special experience in Sind.	5. Six months in Sind.

General.

6. What is the area covered by your tour?	6. The whole district.
7. What is the period of your tour?	7. Nearly five months.
8. What private servants accompany you on tour?	8. Six or seven.
9. What official establishment accompanies you on tour?	9. Nine of clerical establishment and 8 menials and about a dozen camelmen.
10. What supplies do you and your servants and your official establishment respectively take with you and them on tour?	10. Cannot be exactly stated. I personally take all articles of food, except meat for myself, and also take grain for horses.
11. What supplies do you and they respectively require to be provided locally at your various camps?	11. Fuel, grass, milk, meat, eggs. Servants also buy flour, so do some clerks.
12. What private and official furniture do you take on tour?	12. The usual furniture required.
13. What are your further requirements in the way of cots, water jars or other furniture at your various camps?	13. Cots are in this district obtained by all clerks as well as menials. Water jars are always obtained.
14. What tents do you take on tour?	14. Six tents and four or six ravtis (including establishment).
15. What arrangements are made for accommodating your private and official establishments?	15. Ravtis or musafirkhanas or deras are used.
16. What arrangements are made for stables at your various camps?	16. The horses stay out of doors in a small shelter.
17. What records do you take on tour?	17. Current records.
18. What arrangements are made for your office at your various camps?	18. Government tents, unless a bungalow is available.
19. What labour do you require to be provided locally at your various camps?	19. Unskilled labour.
20. What is the condition of the roads in your charge?	20. Bad.
21. What authority is responsible and what agency is employed for the repair of the roads?	21. Local Boards. Contract or departmental agency.
22. Do you require to have special repairs made, and if so, by what agency, to the roads to your various camps?	22. No.
23. What are your means of transport? Do you engage transport locally or for the whole period of your tour at head-quarters?	23. Camels. Engaged for whole period.
24. What are your postal arrangements and means of communication with head-quarters?	24. Post is intended to be brought by peon but is usually handed from the nearest railway station to a tapadar's kotar.
25. What are the usual camping places in your charge?	25. There is no list.
26. What arrangements are made for preparing or keeping in order the camping grounds?	26. There are a few camping grounds only. I believe the trees in them are planted by Local Board malis.
27. Which of them are within practical reach of villages with bania shops or bazars.	27. Probably all are within reach.

28. To which of them are attached vegetable gardens?

28. To none of which I know.

29. Which of them are provided with bungalows?

29. Bungalows are quite separate from camping grounds. There are two Local Fund bungalows and thirty-one District and Irrigation bungalows, I believe, in this district.

30. What permanent establishment is maintained at such bungalows?

30. One chowkidar in each.

Rasai.

31. What do you understand by the term 'Rasai'?

31. It is used in various senses. It ought to mean the provision of supplies.

32. What are your average daily requirements on tour in the matter of supplies?

32. I cannot say.

33. What are the average daily requirements respectively of your private servants and of your official establishments?

33. Do.

34. What are the average prices of the various supplies required, such as grain, rice, eggs, fowls, sheep, milk, butter, bajri or jowari stalks and firewood?

34. Do.

35. Is there any market value for milk, stalks and firewood beyond the neighbourhood of large villages or towns?

35. There is no market value in small villages.

36. What do you estimate to be the average daily aggregate cost of the requirements of yourself, your private servants and of your official establishment?

36. That depends on what is meant by requirements. If everything is included (*e.g.*, wine and tobacco) it would be about Rs. 25 a day. The average cost of what is required in the village including the bania's shop is about Rs. 5 a day.

37. How are these requirements met? That is to say, who actually provides the various supplies and by whom are they collected and brought to camp?

37. Fuel and grass collected by haris and brought through zamindar: milk for myself provided by my own cow: milk for establishment generally supplied by zamindar from haris: fowls and eggs supplied by zamindar: mutton usually from bazar, sometimes from zamindar; other supplies from banias.

38. How are they paid for?

38. The zamindar is paid for what is supplied by him: the bania is paid separately. Receipts are obtained and collected.

39. What guarrantee have you, that the payments reach the actual providers and are not either retained by the collecting agency or repaid to members of your camp?

39. They are not repaid to members of the camp, the guarantee being instant dismissal if found out. But the zamindars never pay the haris, and often make much profit out of the transaction.

40. How does your estimated average daily cost compare with the actual payments?

40. I have no previous estimate, but I see that actual payments cover the cost of supplies.

41. If it is greater, by whom is the excess borne? by the haris or zamindars or tapedars or mukhtiarkars?

41. The haris bear the loss of labour in fetching wood and grass. Other expenses, if any, are usually borne from the taluka rasai fund for Revenue and Judicial and Miscellaneous departments. In the case of the Executive Engineer and Sub-Divisional Officers, Public Works Department, their excess expenses are paid for by the contractors of the Public Works Department as a rule.

42. Is the excess met out of a 'Rasai' Fund maintained by the tapedars or mukhtiarkars?

42. See previous questions. Such a fund is not used either for the rasai of the Public Works Department or for the Police.

43. Do you pay anything for water jars, cots or other furniture requisitioned or for materials used to build stables?

43. No.

44. Do you obtain vegetables, and if so, on payment, from gardens attached to camping grounds or maintained by local funds?

44. I have occasionally got vegetables from Local Fund gardens and have then paid the mali.

45. Would it be possible substantially to reduce your requirements by curtailing either your private or official establishment without detriment to the public service?

45. No.

46. Would it be possible to curtail or modify the periods of your tour without detriment to the public service?

46. No.

47. How far has it been possible to give practical effect to the rules of 1914? Have tapedars actually ceased to collect the supplies or are they only nominally provided by the zamindars?

47. They have broken down. The zamindars actually collect supplies.

48. Have you any modifications to recommend or substitutes for the rules of 1914? Would it be possible to find an independent contractor for each taluka or division in place of the tapedars and zamindars?

48. All rules in detail are useless. Independent contractors are impossible and would lead to greater corruption than at presen

49. Have you been able to give regular and timely intimation of your requirements and of your camps for the information of contractors and zamindars?

49. Not always.

50. Have you any special reports on the working of the rules of 1914 or any special local orders?

50. No. 258 of 7th December 1915 from Collecter to Commissioner; No. 5615* of 5th July 1915 from Collector to Commissioner are reports. District order circular No. $\frac{8202}{8210}$* of 1st November 1916.

51. Do you receive "Dhalis" of vegetables and fruits and presents of game or sheep from any subordinate officials or from any class of zamindars?

51. As far as possible I never accept a dhali from any Government servants. Game is frequently sent in by zamindars: dumbas are accepted from the highest class of zamindars only.

52. What do you estimate to be the average cost of such "dhalis" and sheep?

52. The cost of such a dhali is about Re. 1 to Rs. 2: the cost of a dumba would be about Rs. 7 or 8, but the gentlemen who keep them do not sell them.

53. What are the orders on the subject, and have you experienced any difficulty in carrying out those orders of Government?

53. The orders are that small presents only may be accepted. I have seldom found any difficulty in carrying out the orders.

Lapo.

54. What do you understand by the term 'Lapo'?

54. I believe that the exact sense of lapo is a cash cess or contribution levied by a tapadar from cultivators or by a zamindar from his tenants. For the purpose of this enquiry it will be convenient to deal with it as covering all gratifications obtained or demanded by Government servants or persons attached to Government servants from members of the public for services connected with their duties, except doctor's fees. I shall use it here in the latter sense.

55. How many forms are there of unauthorized 'Lapo'?

55. (a) Lapo levied by Tapadars.
(b) " " Public Works Department subordinates.
(c) " " Forest subordinates.
(d) " " Police subordinates.
(e) " " Post masters on postal certificates and the like.
(f) " " private servants of Government officers.
(g) " " Inspecting staff.
(h) " " Superior officers.

56. By whom and from whom is each form of unauthorized 'Lapo' levied and for what ostensible purposes?

56. It is levied in many forms, chiefly for personal use. One excuse for one part of one kind of lapo is that it is levied towards rasai.

57. How is each form of unauthorized 'Lapo' levied? At fixed rates per year or per acre or per survey number or per assessment of land revenue or per camp?

57. Tapadar's usual lapo is levied at 1 anna in the rupee of assessment. Public Works Department lapo on contracts is usually at 10 per cent. on contract but is sometimes higher. The rates of Public Works Department lapo for irrigation are, I believe, not fixed. Camps do not affect lapo in any way. Private servants and chuprasis take lapo per taluka, if at all.

58. How far is unauthorized 'Lapo' utilized to cover the cost of 'Rasai' for touring officials? Is it converted for that purpose into a 'Rasai' Fund?

58. No. But it is the case that one part of the tapadar's lapo is so converted. Tapadars contribute to the rasai fund according to the importance of the tapa judged by income, and pay only a small portion. In the Public Works Department daroghas collect supplies by their own exertions and have no fund.

59. If so, who manages the 'Rasai' fund?

59. The rasai fund is nowadays usually managed by a supervising tapadar, sometimes by a Head Munshi.

* Appended.

60. How far is unauthorized 'Lapo' utilized for money presents to the private or official establishments of touring officials? What are the usual amounts of such presents and to what extent are they made out of the 'Rasai' fund?

60. See above. The amounts vary.

61. How far is unauthorized 'Lapo' exacted for particular favours in matters of land revenue, Irrigation, Police and Forests?

61. There is no limit.

62. How far is unauthorized 'Lapo' utilized to mitigate the strictness of examinations of official records by the establishments of touring officials?

62. The inspecting office always receives contributions.

63. Has the levy of unauthorized 'Lapo' been affected by the rules of 1914?

63. No, not particularly, but there is a slight tendency for it to diminish.

64. Have you any special reports on the subject of unauthorized 'Lapo' or any local orders?

64. The kacheri system was introduced to stop it; money orders are encouraged for the same purposes; similarly payment of assessment in the kacheri for 6 days; and I have this year prohibited sending any correspondences to tapadars and have directed that all replies to petitioners be sent by post.

65. Can you suggest any more effectual means for preventing the levy of unauthorised 'Lapo' than the rules of 1914? Could it be prevented by modifications of the rules of the Land Revenue Code?

65. I should like to give my evidence on this point in full orally.

Chher.

66. What do you understand by the term "Chher"?

66. Any forced labour, whether paid or not paid.

67. Who are the 'Chheras'?

67. They are usually haris of zamindars.

68. What kinds of labour are the 'Chheras' called on to perform?

68. Pitching tents, fetching water, loading and unloading camels, shikar, road work and canal clearance.

69. Do the 'Chheras' hold their lands on express or implied conditions to perform such labour when demanded by their zamindars?

69. It is an implied condition.

70. When so employed, do they receive any remuneration in cash or kind from the zamindars? or from officials of Government?

70. Personally I always pay for services to me. They are also fed by zamindars. Payments are made for road-work and canal-clearance.

71. How far is casual paid labour available in your charge?

71. There is practically none available in this district.

72. Is any considerable staff of "beldars" maintained in your charge either by local funds or Government?

72. Beldars are maintained by Local Funds.

73. How far are zamindars, if at all, bound to provide labour on the demand of officials of Government?

73. See Irrigation Act and Criminal Procedure Code, also English leading case of the Agincourt. See also Jagirdars' sanads.

74. Are any lands held like those of the village servants of the Deccan on condition of rendering service to the community or to Government?

74. No.

75. For what purposes do you require labour on tour?

75. See answer to question 68.

76. How many labourers do you require daily in camp?

76. About six every day.

77. How many more do you require when pitching or striking camp?

77. About thirty on days of arrival and departure.

78. Whence do you obtain them?

78. From the village, the zamindars bringing them. Sometimes Local Board beldars are sent.

79. Do you pay them anything for their labour or are they given anything by the zamindars?

79. See answer to question 70.

80. What would be the probable cost of substituting casual paid labour? Could this be obtained from the 'Rasai' contractor?

80. It would be unobtainable.

81. Would it not be possible to get all the work done by a temporary increase while on tour of your own private and official establishments?

81. No.

82. How do you obtain labour for shikar?

82. I ask people to come and reject the excess number.

83. What do you pay the men? Have you experienced difficulty in making them accept payment?

83. Four annas a head per day. When I am a zamindar's guest at a shoot, I have had difficulty in getting them to accept payments, but not so much difficulty as is usually stated.

84. Are they given anything by the zamindars?

84. At a zamindar's shoot, the zamindars feed them.

85. What labour, if any, is required to supplement the repair of the roads by the local authorities?

85. No supplementary labour is required, unless occasionally a zamindar make a temporary diversion.

86. Are the labourers given anything for this work by you or the zamindars or the local officials?

86. Labour is paid for by the Local Board. If a zamindar make a road improvement, he feeds his people.

87. What labour is required in case of floods and breaches of canal banks?

87. Paid labour.

88. Are the labourers given anything for this work by the zamindars or by Government?

88. By Government.

89. How far, if at all, does the employment of the "Chheras" interfere with cultivation and cause loss to themselves or the zamindars?

89. The zamindar gains; the chera does not lose: cultivation is not injured as a rule. But some Talpur Jagirdars so frequently demand shikar cher for themselves that cultivation does suffer and the men are oppressed, as the Talpurs are fond, in excess of shikar. I have seen the same happen with the Maharaja's family in Kashmir.

90. How far does the employment of 'beldars' interfere with their ordinary work under the Local Boards?

90. Hardly at all.

91. Have you any special reports on "Chher" or local orders?

91. No.

92. Do you consider 'Chher' should wholly or partly be suppressed, and if so, what orders would you recommend to be passed by Government.

92. No change is possible or required at present. A Tenancy Act is not yet called for.

ORAL EVIDENCE OF MR. ROTHFELD.

To the Chairman—

Reply to Q. 16.—The stables are generally built of grass or reeds with wooden posts. They are kacha landhis.

Reply to Q. 17.—Only one year's records are taken.

Reply to Q. 25.—There is no list of camps. There ought to be a list of camps. I could not give a list of usual places of camp owing to the short time I have been in this place.

Reply to Q. 27.—I was there speaking of camping grounds and not of places usually visited.

Reply to Q. 28.—There are no vegetable gardens attached to camping grounds but there are some few attached to bungalows and some are maintained by Local Boards.

Reply to Q. 30.—Malis are also retained.

Reply to Q. 32-36.—The average daily cost would probably be not less than Rs. 2 for myself. I cannot say as to the private servants. They generally take their supplies from head-quarters. I could not say as to peons and office clerks as unfortunately I have not kept the bills.

Have you definite recommendations to make with regard to rasai?

It must be impressed on all officers personally to supress rasai. They should personally see that all supplies are paid for and the question whether they do so or not ought to be included in confidential reports to be submitted annually by the Collector in respect of all departments. I should deprecate any orders interfering with the acceptance of ordinary small presents, similar to the recent orders of the Punjab Government.

Reply to Q. 70.—I pay the chheras Rs. 5 a camp. Three days is about the usual time for a camp.

Reply to Q. 80.—The regular repairs are generally taken up just before the visit of the Collector. It is not customary to make any special repairs besides that. But the zamindars would clear a track from the main road to the actual camping ground.

My main point in connection with question No. 65 is that rasai in itself is a very insignificant matter. The only importance of rasai is derived from the fact that certain subordinates make it an excuse for levying exactions for their own gratification. The evil side of rasai can be stopped easily if all district officers have the wish and the will to put a stop to it. But at present when only one officer does it his life is made a burden. The real difficulty is the Public Works Department.

The real evil is lapo. The crux is the system of land grants, and corruption will never grow less until the system is altered. There is also the question of irrigation; also the khas mokal system should be stopped. Obsolete methods of correspondence should be stopped and more modern methods introduced. Delays in correspondence lead to corruption. Finally the permanent cause is general immorality. Education should be increased side by side with the suggestions noted above.

To the Honourable Mr. Harchandrai—

I know Gujrat better than Sind. Practically the same system prevails there with the exception that police patels take the place of zamindars in the Gujrat and Deccan. They are not real Government servants. There is no such complaint in Gujrat and Deccan. There were complaints on a smaller scale before. They have practically ceased now. I certainly think that the men there are different from the people here. The police patel is first of all a representative of the village and therefore he must take care that he does not displease the villagers. The police patel is a man of considerable influence. I would be very sorry to give additional powers to zamindars and small waderas. The police patel has no material advantage to gain in the case of land grants.

Reply to Q. 27.—The majority of camps are accessible to bania shops. It is only an excuse on the part of peons to say that they can not get supplies from banias.

Reply to Q. 32.—I take all the things with myself from head-quarters. My experience has been that my bills have, if anything, been overcharged in this district though there is sometimes reluctance in the production of the bills by the zamindars.

Reply to Q. 30.—I take care to see that all the bills are paid by my servants and establishment on the last night of the various camps. The guarantee is dismissal. Its effectiveness depends on the individual officers.

There has been some improvement in the matter of rasai because it has now been realized that superior officers are in earnest in suppressing the abuse of rasai. But the details of the rules of 1914 have broken down. I think the payment to butlers and servants, peons and clerks is less but that it still goes on. I know that my own butler has made nothing. I am not prepared to say about the peons. I have heard of complaints of demands of cash sums such as Rs. 100 for what is called pitching the tents made to servants by Mukhtiarkars. I think the question of stopping the payment to servants and peons is a matter of personality both of the payees and payers. The question of payments to inspecting establishments is a matter of personality of both officers and people. Payments to servants would be absolutely inconceivable in Gujrat. I am inclined to think that the tour of Assistant Collectors could be curtailed from 7 to 6 months or perhaps 5. But I think that touring generally is a necessary part of the Bombay system and that the curtailment of touring might lead to the touring officers getting out of touch with the people and a state of things arising similar to that in Bengal. I do not think that the Collector's tour could be curtailed. It is officially 4 months, though I generally tour 5; I think small villages ought also to be visited but most of the officers manage to curtail the establishment by making short camps in such villages. I am afraid there are a good number of officers who are not sincere in combating the evils of rasai. I do not think that Assistant Collectors are insincere nor indeed that the chief offenders are the Revenue Department. I have not had complaints in the matter of rasai against the Police. There is a case pending against a Sub-Inspector of Rohri for extortion of money on the pretext of supplying free supplies. I think it would lead to far more corruption if the tapadar made the supplies than if the zamindars did so. The rasai is a small matter amounting to Rs. 15 to Rs. 20 for a camp, so that not much material benefit could be got by the zamindar in return. The question of hospitality does not arise in the case of smaller zamindars. It does arise in the case of larger zamindars and might be well restricted by general orders to one day's hospitality as is the case in Gujrat. I think it would be an undue interference to stop the customary hospitality of large zamindars who are gentlemen and who have exercised it as an hereditary custom, and in regard to other presents. It seems to me that the more advanced and civilized the country the more undesirable would it be to interfere with social relationships. I do not think it would be practicable to obtain an independent contractor because he would not be able to get supplies from the zamindars or from their haris. If supplies are not produced the bania would lay all the blame on the zamindars or the Mukhtiarkars and the state of things would be worse than before.

To the Hon'ble Mr. Ghulam Hussain—

The zamindars supply the cots from the houses of haris. I presume that haris and their families then have to sleep on the ground. No hire is paid for the use of cots and the zamindars provide watering pots. But I believe that they are not always new pots. Nothing

is paid for the jars. The materials for the stables are got from the nearest waste land and are of wood and reeds. The payment for erecting the stables is included in the presents to the chher at the end of the camp. I do not know any instance in which the roads were repaired by the zamindars this year at their own cost. They are usually repaired by the beldars or by labourers obtained from the zamindars who are always paid by the Local Boards. The haris would not be quick enough to bring my post but in two cases tongas were given by the zamindars. If there is no garden I do without vegetables. The mali keeps the present given to him for himself. I am considering whether it should be paid to the Local Boards. I take about 6 eggs daily, 3 or 4 lbs. of mutton, less than half lb. of butter. I take most of the butter for eating from Sukkur. No milk except when there are guests and there is not sufficient milk from my cow. I take vegetables from the local bazar. Also a couple of fowls if I can't get mutton. I have not heard of any liquor being supplied to the clerks this year. I have personally seen that my establishment pay for their supplies. I believe my official establishment are paying daily for the supplies. I cannot say positively. I am certain that money is not taken back from the zamindars by my pattawalas and servants. It might be taken by the tapadars. The zamindars do not contribute towards rasai of Public Works Department, at least not directly. The cattle-owners supply milk because they graze on the canal banks. Though the zamindar has to make rasai still he has to pay lapo to the tapedar. Lapo is quite distinct; under the old arrangements he gave supplies to the tapedar and also lapo. The tapedar used to take more supplies than were needed in order to supply himself and his relations and he used to appropriate money. Therefore there are advantages in getting supplies direct.

I do not attach much value to the system of making zamindars contractors. Zamindars do not receive payment willingly. They do not like the idea of providing supplies from camp to camp. Smaller zamindars welcome the provisions of supplies to officers as they make the haris bring ten times as much as is needed. I think that so far there has been no trouble between the haris and zamindars. The cost of supplies is not actually paid from lapo. I believe that cash payments are made out of lapo funds.

I can't say what is the usual rate for clerks and munshis but I believe there were minimum amounts fixed. I do not think raising salary of tapedars will stop lapo. Improvements in correspondence ought to be introduced but I do not think that any actual change in their powers is necessary. I am accessible to all people on tour. Besides zamindars, Hindu Panchayats come to see me. The zamindars gain by getting miscellaneous work done free from the chheras.

To Mr. Sawhney—

I do not think that supplies as a rule are collected more than are needed unless the zamindars keep them for themselves. But I think cash is collected under the name of rasai. I am speaking of supplies for officers, servants and the whole establishment. I consider that officers should be responsible for the provisions of the whole establishment. I have no personal knowledge of any excess being paid by Public Works Department contractors. I go by repute in stating that the lapo levied from Public Works Department contractors is 10 per cent. in Sind. The darogha collects his supplies from the zamindars as he has great influence with them but the darogha does not keep regular rasai funds. If the darogha is not able to collect enough money from the zamindars the balance is made good by the contractors. I have not toured with the Executive Engineer. I do not suggest Executive Engineers are opposed to suppression of rasai but I recommend that confidential reports be submitted to the Superintending Engineers through the Collector in order to their being brought under control of the general administration. I think they are disposed to be more indifferent to this matter than departments more intimately connected with the responsibility of administration. They are not bound up with the peace and order and the general prosperity of the district. That is my personal opinion only. The Executive Engineer is concerned with the increase of revenue as a result of his engineering work. They are more closely connected with the people than in the Presidency proper. I do not think it would be possible to engage an independent bania contractor for purposes of rasai. He would become more corrupt than even a pound munshi.

To Mr. Mahmud Shah—

I think rasai is in part due to hospitality but no doubt their desire is to please the subordinates. Payments of large sums of cash in particular would be impossible in Gujrat; the reason is that Sind zamindars are more dishonest; I would not say they are more yielding but they are more dishonest. A zamindar may be hospitable and a gentleman but at the same time ready to pay large unauthorised sums to obtain land. There are zamindars in Gujrat and Kathiawar at least as big as and bigger than those in Sind. I mean by dishonest a tendency to take any advantage of their neighbours.

To the Chairman—

Police patels are hereditary officers receiving cash payments or holding lands for services from Government. They have special petty magisterial powers under the Bombay Village Police Act.

No. 8209 of 1916.

October 1916.

Circular.

The attention of Mukhtiarkars in the Sukkur district is drawn to this office No. 8283 of 10th November 1914, forwarding a copy of the Commissioner in Sind's Circular No. 554-Confl. of 23rd September 1914 on the subject of provision of camp supplies to touring officers. For various reasons these orders have not yet been brought into force in the Sukkur district. The Commissioner has now ordered that these should be brought into force and that a report should be made on their working at the end of the coming touring season. Mukhtiarkars are therefore directed to submit proposals immediately, through the Sub-Divisional Officers, for dividing their talukas into suitable areas as directed in No. 1 of the Commissioner's orders and to report the names of zamindars, or, if absolutely necessary, contractors, who will undertake the duty of furnishing mutton, fowls, eggs, milk, butter, grass and firewood. Meanwhile arrangements should be made to carry out the orders in this circular through zamindars as the Mukhtiarkars receive intimation of touring officer's camps. It should be explained to the zamindars that if they do not wish to undertake the duty themselves there is no objection to their entrusting it to a literate kamdar. If the mutton, etc., are not supplied from the zamindars' personal farm, it would be better for him or his kamdar to bring the men who supply them to receive payment personally. It may be possible to allot to one hari the duty of supplying eggs and fowls, to another that of supplying mutton, to another that of supplying milk and butter and to a fourth that of supplying grass and firewood. In the case of butter and milk especially, it is desirable that one man should be told off to bring a sufficient number of cows to the officers' camp and to receive payment at the end of his stay according to the quantity of milk and butter supplied.

2. Mukhtiarkars will at once prepare and supply to the Collector or the Assistant/Deputy Collector, the District Superintendent of Police, the Divisional Forest Officer, the Executive Engineers, Shikarpur, Begari and Ghar canals (as the case may be) and the Deputy Educational Inspector, a list showing the average rates for the different kinds of supplies mentioned above. List of rates as well as names of zamindars and contractors appointed to provide supplies should be supplied to other officers on requisition. The rates should be mufussil rates and not those prevailing in towns like Sukkur and Shikarpur where officers can obtain these suppplies from the bazar; in such town it is not necessary for any zamindar to be appointed to provide supplies but the Mukhtiarkar should make arrangements with some cow-man to supply milk and butter and some cultivator to supply grass if these cannot be purchased readily and in good quality in the bazar.

3. On the first of each month, Mukhtiarkars will intimate to the officers mentioned in paragraph 2 above whether there is any change in the rates.

4. Tapedars are strictly prohibited from supplying food, grass and fowl to touring officers or their establishments. The Mukhtiarkar should, however, send a peon to accompany each touring officer during his tour in the taluka to assist the zamindar or contractor in obtaining supplies.

5. All tapedars and other subordinates of the Mukhtiarkar should be warned that if they are discovered paying any money to the servants or office establishment of any touring officer they will be immediately dismissed.

6. Touring officers are being requested to give previous intimation of camps and supplies to the Mukhtiarkars as laid down in No. 3 of the Commissioner's instructions.

Copy of letter No. 8210, dated 1st November 1916, from the Collector of Sukkur, to the various officers in the Sukkur district.

I have the honour to send herewith a copy of a circular which I have issued to the Mukhtiarkars of this district on the subject of camp supplies to touring officers. The orders may cause some inconvenience first and may lead to us having to pay more for our supplies than we have hitherto had to do, but this cannot be helped and I am sure that I shall have your help in carrying them out. I will supply you as soon as possible with a list of the appointed zamindars and contractors. You will observe that the Commissioner's instructions require that zamindars should only supply mutton, fowls, eggs, milk, butter, grass and firewood. It will generally be impossible for them to supply flour, rice, dal, ghee, spices and other condiments and members of your private and office establishment should be told to obtain these in sufficient quantities at one time from towns or large villages in which these articles are sold in the bazar.

2. You are aware that one of the excuses which tapedars make for demanding "lapo" from zamindars is that they have to meet the demands of the servants and office establish-

ment of touring officers for payment in money as well as for free food. I shall be much obliged, therefore, if you will take such steps as may seem to you necessary to stop this practice and will report to me for dismissal any Revenue official in this district whom you discover paying money to any member of your private or official establishment and also of any person demanding or receiving money, if he is a Government servant in the Revenue Department.

3. You are also aware that the orders of Government require officers of the Revenue Department, and presumably of all other departments to certify that they have satisfied themselves that all supplies for their official and private establishments have been paid for. Where supplies are purchased from the bazar, it is unnecessary to take any precautions because the shopkeeper will complain if he does not receive payment. When, however, supplies are furnished by zamindars or contractors under the Commissioner's circular, I propose to give the following form in Sindhi to the zamindar or his kamdar or the contractor at the commencement of the camp and to instruct him to return it duly filled in at the end. I would ask you to be good enough to make similar arrangements.

Camp_____ 191

	Date.			Total amount supplied during stay.	Price.
	Amount supplied for				
	Collector.	Private servants.	Office establishment.		
Mutton ...					
Fowls ...					
Eggs					
Milk					
Butter ...					
Grass ...					
Fuel					

Received payment. Verified.

Signature. Collector.

4. I am asking officers of the Revenue Department in this district to keep their office establishments on tour down to the lowest possible limit. It is not necessary for an Assistant or Deputy Collector to take all his office establishment with him to every camp. He should when visiting outlying parts of a taluka, leave most of his office establishment in the taluka head-quarters or some other central place and arrange for his post to be sent out to him daily.

5. I would also draw attention to No. (3) of the instructions in the Commissioner's circular referred to, regarding previous intimation to Mukhtiarkars of camp and the amount of provisions required.

Copy of letter No. 5615, dated 5th July 1917, from the Collector of Sukkur, to the Commissioner in Sind.

With reference to your No. 85-Confl., dated the 28th April last, and in continuation of my No. 8211 of 1st November last, I have the honour to append copies of the following reports.—

* * * * *

2. It will be seen that the new system has been a very qualified success and I do not believe that it is likely to be more successful in the future. It is impossible to induce zamindars to take up the position of contractors for supplies to all touring officers and they will only supply the Revenue and Police officers of their own district. Officers of other departments have generally had to make arrangements as before through their own subordinates.

3. Nor is it possible to induce zamindars to take payment for supplies. After a short time I gave up the attempt and credited the amounts of my bills, which had to be raised to a reasonable figure, to the War Relief Fund in the names of the zamindars concerned.

4. It is equally hopeless to attempt to set professional contractors. No one will take the job.

5. What I did was to have bannia's shop at each of my camps which was not at a village with a shop. The bannia's receipts were produced for my inspection, and he admitted to have received payment. Whether the money ever was returned to any of the payees and the amount debited to the tapedar, as the Assistant Collector, Shikarpur, suspects, I cannot of course say. It is of course possible that this was done in the case of my menial establishment, but I have had no reason to suspect it and indeed at several camps my peons complained of the high prices charged by the bannia.

6. It is generally said that the effect of the new system has been to reduce demands and to abolish the practise of money presents. Several zamindars have told me that peons now ask politely for milk and mutton which they used to demand as a right and in excessive quantities. All zamindars however refuse to take payment from them or from my servants and if they like to present these things free, I do not see how or why they should be stopped.

7. The tapedar of course gains by the system. He is no longer, outwardly at least, responsible for camp supplies, for which he used to pay before, at least to the bannia, and money presents to servants, &c., are said to have been stopped. But I am afraid that this will not make the tapedar lower his anagi a whit and as long as zamindars are so pusilanimous as to pay him or think it in their interest to do so, so long will his anagi continue. Even the biggest zamindars pay him apparently cheerfully and without pressure. "Rasai" was merely an excuse for "lapo." It was not the cause, and lapo will not cease under the most perfect system of rasai until zamindars acquire a little moral backbone and sense of honesty.

8. To return to rasai, I am convinced that the only sound system is to imitate the Punjab and create "Numberdars" as headmen of big villages or groups of villages whose duty will be to assist in collecting land revenue to provide supplies (for payment, which will have to be strictly enforced) and generally to aid Government like Patels in the Presidency. These need not, and should not, be large zamindars. Their numbers will be seri grants of a value proportionate to their responsibility. The system will, of course, cost Government perhaps a considerable amount in land revenue, but it may be considered worth while to avoid the fleecing of zamindars and trouble to touring officers which now goes on.

9. Failing this, the best system I can suggest is that touring officers be directed to see that a bannia's shop is established at each camp which is not at or very near a village provided with one and to satisfy themselves that the bannia has received payment before they move on. Touring establishments should be reduced to a minimum. Zamindars may as a matter of form be appointed to supply fuel, grass, milk, mutton and butter, but they will, I am afraid, continue to refuse to accept payment and will, on some excuse or other, often not turn up to assist officers from whom they hope or fear nothing.

16th April 1918.

Statement of Hindu and Mahomedan zamindars paying assessment under Rs. 1,000 and over Rs. 10,000.

Name of the district.	Paying under Rs. 1,000 assessment.		Over Rs. 1,000 and under Rs. 5,000.		Over Rs. 5,000 and under Rs. 10,000.		Over Rs. 10,000.		Total.		Approximate proportion of zamindars.	
	Hindus.	Mahomedans.	Hindus.	Mahomedans.	Hindus.	Mahomedans.	Hindus.	Mahomedans.	Hindus.	Mahomedans.	Hindus.	Mahomedans.
Sukkur	9,475	26,148	32	98	...	8	...	3	9,507	26,257	2	5

O. ROTHFELD,
Collector of Sukkur.

Statement showing the aggregate numbers of (1) Amils, (2) other Hindus and (3) Mahomedans employed in the subordinate establishments of the Mukhtiarkars, Assistant and Deputy Collectors and of the Collector in the Sukkur district.

Office.	Amils.	Other Hindus.	Mahomedans.	Total.	Remarks.
Collector	8	8	3	19	
3 Prant officers	34	54	72	160	
8 Talukas	7	19	30	56	
Account office	5	10	11	26	
				261*	

* This includes village establishment also. With the exception of 2, all Amils shown belong to places other than Hyderabad.

O. ROTHFELD,
Collector of Sukkur.

No. 52 of 1918.

SIND 'RASAI' COMMITTEE,
Camp Larkana, 27th April 1918.

From

M. H. W. HAYWARD, ESQUIRE, I.C.S.,
CHAIRMAN, 'RASAI' COMMITTEE IN SIND;

To

THE COLLECTORS OF SUKKUR AND LARKANA.
THE DEPUTY COMMISSIONER, UPPER SIND FRONTIER.

SIR,

I have the honour to request you to be so good as to submit a supplementary statement on the following points :—

1. The average number of camping places utilized in each taluka by Deputy Collectors, Assistant Collectors and Collectors.
2. The average distances between such camps.
3. The feasibility of maintaining at such places regular camping grounds under the charge of petty zamindars holding small 'seri' grants of land on the condition of maintaining such camping grounds and providing zamindari supplies, such as eggs, fowls, mutton, vegetables, milk, karbi and firewood and paid labour at such camping grounds.
4. The feasibility of engaging small banias from the neighbouring villages as modis on small monthly subsidies for providing bania supplies at temporary shops at such camping grounds.
5. The feasibility of having the local rates for such zamindari and local supplies fixed monthly by the mukhtiarkars.
6. The feasibility of abolishing supervising tapedars and substituting in their place a joint mukhtiarkar for each taluka in order to diminish the opportunities of the levy of 'lapo' by tapedars by securing the transaction of all important business direct without their intervention between the mukhtiarkars and zamindars.

I have the honour to be,
Sir,
Your most obedient servant,

M. H. W. HAYWARD,
Chairman, 'Rasai' Committee.

No. A.D.M.-18 OF 1918.

27th May 1918.

From

OTTO ROTHFELD, ESQUIRE, I.C.S.,
COLLECTOR OF SUKKUR;

To

THE CHAIRMAN, RASAI COMMITTEE,
KARACHI.

SIR,

With reference to your No. 52 of the 27th April 1918, I have the honour to answer the questions as under:—

1. The average number of camping places (excluding bungalows) in each taluka utilized by the Collector and three Assistant Collector and Division Deputy Collectors, respectively, is 4 and 8.

2. The average distance between two such camping places is about 10 miles.

3. 'Seri' grants to haris for labour are feasible, I think, on the lines of grants to 'Samasth Mahars' in the Deccan.

4. It is just possible. A bania might be induced to be a general supplier if he is allowed a fair margin of profit. I do not, however, think it necessary.

5. I do not think it will be feasible.

6. I do not favour the idea of abolishing the post of supervising tapedars and appointing in their place one joint mukhtiarkar in each taluka.

Government have recently accorded an administrative approval to the revision of the pay of the supervising tapedars. The revised scale would be 50 rising to 75 in place of the present scale of 30 rising to 35. The revised scale, when enforced, will attract better class men, and I think the recruitment thus made will be productive of good results in this direction.

I have the honour to be,
Sir,
Your most obedient sĕrvant,

OTTO ROTHFELD,
Collector of Sukkur.

WRITTEN EVIDENCE OF MR. KIRKPATRICK.

Preliminary.

1. Name. — 1. P. T. Kirkpatrick.

2. Appointment. — 2. Superintendent of Police.

3. Head-quarters. — 3. Sukkur.

4. Length of service. — 4. Eleven and half years (November 1906).

5. Length of service and special experience in Sind. — 5. Six years (one year in Karachi).

General.

6. What is the area covered by your tour? — 6. Sukkur district (twenty-one police-stations and thirty-three out-posts).

7. What is the period of your tour? — 7. October 15th to April 15th.

(To complete inspections short tours in the summer also are necessary.)

8. What private servants accompany you on tour? — 8. (1) cook; (2) butler; (3) hamal; (4) dressing-boy; (5) sweeper; (6) dhobi; (7) syce; (8-11) four camel-men.

9. What official establishment accompanies you on tour? — 9. (1) reader; (2) sheet clerk; (3) office orderly; (4) and (5) two sowars; (6) head constable orderly; (7-12) six orderlies; (13) and (14) two camel men.

10. What supplies do you and your servants and your official establishment respectively take with you and them on tour? — 10. Personal supplies taken on tour—Tinned foods, sugar, ghee, flour, wines and spirits, ærated water, horse food, (butter and vegetables sent from Sukkur), oil.

Private servants and establishment—Spices, atta, dal, potatoes, ghee, rice, tobacco, grain for sowar's horse.

11. What supplies do you and they respectively require to be provided locally at your various camps? — 11. Personal requirements at various camps—Fire-wood, karbi for horse, fowls, milk, eggs, occasionally meat for dog.

Private servants and establishment—Fire-wood, karbi for sowars' horses, milk, fowls, goat-meat when available.

12. What private and official furniture do you take on tour? — 12. Private furniture—Tables, chairs, mirrors, camp cots, bathroom furniture, lamps and lanterns, teapoys, durries and rugs, crockery, glass and cutlery.

Office furniture—Tables, chairs, cushions and mattresses for munshis, durries, rugs, lamps.

13. What are your further requirements in the way of cots, water jars or other furniture at your various camps? — 13. Further requirements—Water jars, cots for servants, camelmen, establishment (1 per man).

14. What tents do you take on tour? — 14. Tents—One sleeping tent, one dressing tent, one sitting tent, one office tent; (1) one raoti for clerks, (2) one raoti for washerman, (3) one raoti for sweeper; (4) and (5) two raoties for other private servants; (6) one raoti for office orderly and records; (7) one raoti for personal orderlies.

15. What arrangements are made for accommodating your private and official establishments? — 15. Private and office establishments use raoties (*vide 14.*)

16. What arrangements are made for stables at your various camps? — 16. Landhis are erected for stables through the Sub-Inspector where there is no bungalow with stables.

17. What records do you take on tour? — 17. Crime registers, service sheets and books and registers connected with them, maps and few law books.

(The record on tour travel in one pair of camel trunks, two wooden despatch boxes and one confidential box for Superintendent of Police.)

18. What arrangements are made for your office at your various camps? — 18. Personal office.—I have a tent, or if in a bungalow with sufficient accommodation use one of the rooms.

Establishment.—Live and work in the two raoties, or in the out-houses, or Sub-Divisional Officer's quarters at Public Works Department bungalows.

19. What labour do you require to be provided locally at your various camps? — 19. When my camp is in a bungalow no labour is required. When tents are pitched labour is required to pitch and strike.

20. What is the condition of the roads in your charge?

20. There are roads between all camps. These are usually not in good order, by which I mean that a horse or camel can move with comfort, but a tonga or motor is impossible.

21. What authority is responsible and what agency is employed for the repair of roads?

21. District and Taluka Local Boards.—Beldars are engaged and are supposed to work under the supervision of the Mukhtiarkar.

22. Do you require to have special repairs made, and if so, by what agency, to the roads to your various camps?

22. No special repairs are made.

23. What are your means of transport? Do you engage transport locally or for the whole period of your tour at head-quarters?

23. Camels engaged for the whole period of the tour.

24. What are your postal arrangements and means of communication with head-quarters?

24. The post is brought daily by a Constable from head-quarters who walks from the nearest railway station to the camp If the distance is great, the nearest police-station provides a sowar to bring the post from the railway station. A policeman arriving one day with the post returns the next day with post.

25. What are the usual camping places in your charge?

25. Usual camping places—

Ubauro taluka.

1. Ubauro (bungalow).
2. Khambra („)
3. Reti (Railway bungalow).

Mirpur taluka.

4. Mirpur (bungalow).
5. Yaro Lund.
6. Mithrao.
7. Khanpur (bungalow).

Ghotki taluka.

8. Ghotki (bungalow).
9. Sarhad („)

Pano Akil taluka.

10. Pano Akil (bungalow).
11. Kassimpur („)
12. Sultanpur.

Rohri taluka.

13. Dubar.
14. Ghulam-jo-goth (bungalow).
15. Salehpat or Sahipat (bungalow).
16. Kandhra.
17. Pir-jo-goth.

Sukkur taluka.

18. Bagarji (bungalow).
19. Chak („)
20. Lakhi.

Shikarpur taluka.

21. Shikarpur (bungalow).
22. Khanpur („)
23. Thahrio („)
24. Loi („)
25. Garhi Tegho bungalow).
26. Kot Sultan.

Garhi Yasin taluka.

27. Garhi Yasin (bungalow).
28. Gaheja („)
29. Drakhan.
30. Tajo Dero (bungalow).
31. Ruk („)
32. Keti Ayo („)

26. What arrangements are made for preparing or keeping in order the camping ground?

26. As will be seen from the list above, tents are used at only 10 camps. Of these the only one with a prepared camping ground is Drakhan. There are several other prepared camping grounds in the district but I do not use them. I understand that they are supported by Taluka Local Board Funds.

27. Which of them are within practical reach of villages with bania shops or bazars?

27. Every one of the camp is near (*i.e.*, upto 2 miles from) a village with a bannia shop, except Mithrao.

28. To which of them are attached vegetable gardens?

28. I know of no camping ground with a vegetable garden attached.

The following bungalows have gardens where vegetables can occasionally be procured:—

1. Ubauro.
2. Mirpur.
3. Ghotki (Public Works Department.)
4. Pano Akil.
5. Ghulam-jo-ghot.
6. Chak.
7. Shikarpur.
8. Ruk.
9. Loi.

29. Which of them are provided with bungalows?

29. Shown in question 25.

30. What permanent establishment is maintained at such bungalows?

30. Usually a chowkidar-mali or chowkidar.

Rasai.

31. What do you understand by the term 'Rasai'?

31. I use the word Rasai in two senses, first as meaning the arrangement for providing supplies; and secondly the provision of supplies without payment.

32. What are your average daily requirements on tour in the matter of supplies?

32. Personal average daily requirements—

4 sers milk.
6 eggs.
2 fowls.
2 bundles karbi for horse.
½ maund firewood.
Fresh fish (when procurable).

33. What are the average daily requirements, respectively, of your private servants and of your official establishment?

33. Average daily requirements of private and official establishment—

Two clerks.

½ ser meat.
Vegetables, if procurable.
1½ sers milk.
One or two fowls per week.
3 sers firewood.

Seven private servants.

½ ser ghee.
1½ sers meat.
1 ser milk.
Firewood.

Seven personal orderlies, two sowars and office orderly.

2½ "pau" ghee.
2 sers meat.
(5 sers milk, occasionally).

Six camelmen.

½ "pau" ghee.
Vegetables.

All orderlies, servants and camelmen buy dal, rice, atta, spices, etc., in bulk at taluka head-quarters or other big towns. If these supplies are exhausted they obtain locally till they get to another big town approximately per head:—

1 ser atta, ½ pau dal, spices, etc.

34. What are the average prices of the various supplies required, such as grain, rice, eggs, fowls, sheep, milk, butter, bajri or jowari stalks and firewood?

34. Average prices:—

Bajri, juari	... 7, 8 sers per rupee.	Dumba	... Rs. 6 or 7.
Rice ...	... 5 „ „	Milk	... 1½ annas a ser.
Eggs ...	... 4 annas per dozen.	Butter	... 12 annas a ser.
Fowls	... 4 or 5 annas.	Karbi	... 1½ to 2 annas a bundle.
Sheep	... Rs. 3 or 4.	Firewood	... 2 or 3 annas a maund.

35. Is there any market value for milk, stalks and firewood beyond the neighbourhood of large villages or towns?

35. Probably milk has a nominal value. Karbi has none. The only people who buy firewood are banias and they pay 8 annas a camel-load (of about 4 or 5 maunds).

36. What do you estimate to be the average daily aggregate cost of the requirements of yourself, your private servants and of your official establishment?

36. Average daily aggregate cost of requirements for—

Self—
Rs. 1-8.

Clerks—
When stock of atta, etc., is not exhausted ... 5 annas to 8 annas.
When stock is exhausted ... ... 11 annas to 12 annas.

Private servants—
When stock is not exhausted ... ... Re. 1-4.
When stock is exhausted ... ... Rs. 1-12.

Orderlies and sowars—
When stock is not exhausted ... ... Rs. 1-8 to 1-12.
„ „ exhausted ... ... Rs. 3-2 to 3-8.

Camelmen—
When stock is not exhausted ... ... 5 or 6 annas.
„ „ exhausted ... ... Rs. 1-8 to 1-12.

Total ... Rs. 4-14 to 9-4.

37. Where there is a contractor supplies are brought to camp by him. They are collected by him or his kamdars. Where, however, the camp is at some distance from the contractor's village as at Mirpur, I believe the Sub-Inspector collects the various supplies and hands them over to the contractor.

37. How are these requirements met? That is to say, who actually provides the various supplies and by whom are they collected and brought to camp?

38. How are they paid for?

38. The contractor or where there is none, the Sub-Inspector, gives me a bill on the last day which is paid in cash.

The clerks, orderlies and servants pay cash daily on receipt of supplies.

39. What guarantee have you, that the payments reach the actual providers and are not either retained by the collecting agency or repaid to members of your camp?

39. I have no guarantee. Ordinarily it is the butler who is supposed to be given the amount of the sahib's bill. In my case the butler goes ahead and the hamal gives tea on the morning of the march.

As regards retention by the collecting agent, I do not see how there can be any guarantee that the money is paid to the actual suppliers, unless each man were sent for which is impracticable.

40. The daily estimate given is Rs. 1-8. The amount actually paid is approximately this amount, though often slightly less as in most places other than big villages the zamindar refuses to take payment for karbi and milk which he says costs him nothing and for firewood which under Government orders has to be supplied free to touring officers from Government Forests.

40. How does your estimated average daily cost compared with the actual payments?

41. The excess is in reference to karbi and milk which is borne by the contractor as he says it costs him nothing, and of firewood which either the Sub-Inspector brings by cart for which I am charged, or on my own camels.

41. If it is greater, by whom is the excess borne, by the haris or zamindars or tapedars or mukhtiarkars?

42. The Police maintain no rasai fund. I doubt if there is any excess; if there is, it must be borne either by the Sub-Inspector or by zamindars, as shown in 41.

42. Is the excess met out of a 'Rasai' fund maintained by the tapedars or mukhtiarkars?

43. Nothing is paid for cots or water-jars. No other furniture is requisitioned. Nothing is paid for materials for stables. These stables are constructed of lye. The material is cut usually by paggis from the jungle and cost nothing, beyond labour and cartage, if any.

43. Do you pay anything for water jars, cots or other furniture requisitioned or for materials used to build stables?

44. Practically no vegetables are obtained from Local Fund gardens. At taluka headquarters camps the Mukhtiarkar usually sends a dhali of vegetables persumably from the Local Fund garden. This is not paid for by me. Occasionally at Mirpur, Pano Akil, and one or two other places we get, and pay for English vegetable. At other places the produce appears to consist mainly of dhannia, meti, knolkols, turnips, and onions, none of which we eat. We get our own vegetables two or three times a week from our garden in Sukkur or from the Sukkur bazar.

44. Do you obtain vegetables, and if so on payment, from gardens attached to camping grounds or maintained by local funds?

45. Personal establishment.—I do not see how the personal establishment could be curtailed. As it is we keep no second table boy or ayah, and we must have sufficient servants to enable me to take some with me to cook, etc., when I have to dash off to scenes of serious crime, leaving the main part of the camp behind.

45. *Would it be possible substantially to reduce your requirements by curtailing either your private or official establishment without detriment to the public service?*

Office establishment.—Consists of a reader, one clerk and an office orderly. This number could not be reduced without seriously interfering with work. In fact on a representation by Superintendents of Police, the Deputy Inspector-General of Police for Sind has found it necessary very recently to authorise the Superintendent of Police to take a second clerk on tour as the work of inspection of police station records cannot possibly be conducted efficiently by one man.

Personal orderlies.—Two sowars, one head constable and six constables. The sowars are used as a personal escort when changing camp, and to carry urgent letters or telegrams.

They are essential.

Obviously a head constable orderly, who corresponds to a revenue officer's havildar patewalla is necessary to supervise the official establishment.

The six orderlies pitch and strike tents, load and unload camels, and do duty during the day. A reduction in this number would cause endless trouble and would mean employing additional casual labour, as an experienced tent-pitcher is worth four inexperienced men.

Camel men.—The number of camel men required depends on the number of camels. Usually one man is employed for four or five camels. This is a very moderate number.

46. Rule 1309 of the Police Manual lays down that each outpost should be inspected once a year, and each police station twice, each visit lasting four days. Rule 1310 (3) lays down that at least one camp, *i.e.*, one night, should be put in at each outpost.

46. Would it be possible to curtail or modify the periods of your tour without detriment to the public service?

If these rules were followed strictly, as there are 21 police stations and 33 outposts in this district I should have to spend 8 days at 20 camps (Sukkur Town Police Station excluded) = 160 days and 33 days at outposts = 193 days, which is 6 months and 13 days, without any allowance for moving camp, or for halts at head-quarters during inspections by the Deputy Inspector-General of Police, or visits by the Commissioner in Sind, or delay due to the visitation of serious crime.

Also the number of camps would be 2 × 20 = 40 camps for police stations, 33 for outposts = 73.

The rule about spending one night at an outpost has been relaxed in Sind and as it is impossible to inspect every outpost once and every police station twice all officers in Sind can attempt to inspect each outpost and police station once in the year. For the first time in three years I was able to do this last year and then only by spending 49 days out of Sukkur inspecting during May, June, July, August and September.

If inspections are to be done and one inspection a year is essential, it is quite impossible to curtail or modify further the period of my tour.

47. How far has it been possible to give practical effect to the rules of 1914? Have tapedars actually ceased to collect the supplies or are they only nominally provided by the zamindars?

47. The interest aroused by the Commissioner's proclamation soon died down. And without the co-operation of the zemindars, the system laid down in these rules is impracticable.

Tapedars are not employed by the Police to arrange for supplies. If rasai is to be stopped, the provision of supplies must be taken out of the hands of all zamindars. The Railway pay a fixed sum yearly to refreshment room contractors for supply of food, etc., at fair prices to their staff. Government should call for tenders for each taluka yearly, and should subsidize the contractor to supply provisions to officers. Officers have been maligned so long that none of them would find any fault with such an arrangement.

48. Have you any modifications to recommend or substitutes for the rules of 1914? Would it be possible to find an independent contract or for each taluka or division in place of the tapedars and zamindars?

49. It is impossible for a Police Officer to give timely intimation of all his camps, as he has to go to scenes of crime at a few hours notice. Intimation of camps are sent to the contractors through the Sub-Inspectors, when possible.

49. Have you been able to give regular and timely intimation of your requirements and of your camps for the information of contractors and the zamindars?

50. The District Magistrate appointed contractors for each taluka. Important zamindars were appointed, therefore the system did not work satisfactorily as many of these zamindars considered it derogatory to take money.

50. Have you any special report on the working of the rules of 1914 or any special local orders?

On other occasions, though intimation was given, no contractor appeared.

51. On arrival in the district I issued a circular forbidding all Police Officers to give "Dhalis." This rule has been observed with a very few exceptions. When accepted these dalis have consisted of fruit and vegetables in season. I have also received occasional presents of game from zamindars of high standing; dhalis of fruit and vegetables and flowers from zamindars and seths of Shikarpur; and dumbas from Baluch zamindars of the highest standing only. I never accept a dali or present of any kind from anyone when that person has any favour to ask or petition to make; nor from anyone not a chair-holder.

51. Do you receive "Dhalis" of vegetables and fruits and presents of game or sheep from any subordinate officials or from any class of zamindars?

52. Dalis of vegetables cost Rs. 1-8 or 2
of fruit from Rs. 5 to 10.
Dumbas from Rs. 5 to 10.

52. What do you estimate to be the avarage cost of such "Dhalis" and sheep?

Presents of game consist usually of a hogdeer, or a chinkara or a talur, or afew partridges or quail, and are not bought.

53. Government orders permit the acceptance of fruit and flowers. Vegetables, I presume, can fall under this heading. The custom of offering sheep is exclusively Baluchi, and acceptance is I understand permitted.

53. What are the orders on the subject, and have you experienced any difficulty in carrying out those orders of Government?

I have never been offered any other presents, &c.

Lapo.

The Police have no concern with lapo. They neither levy it nor use it for 'Rasai' or other purposes.

Chher.

66. What do you understand by the term "Chher"?

66. I understand chher to mean labour employed on some other agreement then that of cash payment.

67. Who are the 'Chheras'?

67. Chheras are the men so employed, either casual labourers or men permanently connected with zamindars.

68. What kinds of labour are the 'Chheras' called on to perform?

68. Chheras are employed when tents are pitched at my camps to clear the ground and help in pitching and striking tents. Their work lasts for three or four hours on the day the camp arrives and again on the day the camp leaves.

69. Do the 'Chheras' hold their lands on express or implied conditions to perform such labour when demanded by their zamindars?

69. I understand that any hari when called on by his zemindar to assist in such work is required to do so. There is no contract to this effect, but it is an unwritten law, and was in effect long before the British came to India.

70. When so employed, do they receive any remuneration in cash or kind from the zamindars? or from officials of Government?

70. They are employed for so short a time that I doubt whether they receive any payment.

71. How far is casual paid labour available in your charge?

71. Only in taluka head-quarters and large villages I believe.

72. Is any considerable staff of "beldars" maintained in your charge, either by local funds or Government?

72. Beldars are employed by the Local Boards on roads and by the Public Works Department. I do not know the numbers.

73. How far are zamindars, if at all, bound to provide labour on the demand of officials of Government?

73. I know of no law or regulation compelling the zamindar to render assistance. They render assistance willingly.

74. Are any lands held like those of the village servants of the Deccan on condition of rendering service to the community or to Government?

74. I know of none.

75. For what purposes do you require labour on tour?

75. To help in pitching and striking tents, and to prepare camping grounds.

76. How many labourers do you require daily in camp?

76. There is no daily requirement.

77. How many more do you require when pitching or striking camp?

77. On the day of arrival and the day of departure, 10 to 15 men are required for about three hours.

78. Whence do you obtain them?

78. The Sub-Inspector arranges with the zamindars near by, as in the Presidency.

79. Do you pay them anything for their labour or are they given anything by the zamindars.

79. I pay nothing; as they are employed so short a while, probably the zamindars pay nothing.

80. What would be the probable cost of substituting casual paid labour? Could this be obtained from the 'Rasai' contractors?

80. About 4 annas a head each day, *i.e.*, Rs. 2-8 to 3-12, or Rs. 5 to 7-8 per camp.

81. Would it not be possible to get all the work done by a temporary increase while on tour of your own private and official establishments?

81. It would be possible to get the work done by a temporary increase of establishment, but the increase of establishment while checking the use of chher would not tend to diminish the amount of rasai.

82. How do you obtain labour for shikar?

82. Through the Sub-Inspector who gets the men from zemindars.

83. What do you pay the men? Have you experienced difficulty in making them accept payment?

83. 4 annas a head per day.

At duck shoots, 8 annas per day, Re. 1 per boat.

Yes. If the men are haris of a big zamindar they often refuse to accept payment, even though the zamindar is not present himself.

84. Are they given anything by the zamindars?

84. When the zamindar has invited me to shoot his land, he feeds the chher.

85. What labour, if any, is required to supplement the repair of the roads by the local authorities?

86. Are the labourers given anything for this work by you or the zamindars or the local officials?

85—86. I do not require special repairs to roads.

87. What labour is required in case of floods and breaches of canal banks?

87. Zamindars are indented on for labour.

88. Are the labourers given anything for this work by the zamindars or by Government?

88. I do not know.

89. How far, if at all, does the employment of the "Chheras" interfere with cultivation and cause loss to themselves or the zamindars?

89. Practically not at all, when employed at my camp.

90. How far does the employment of 'beldars' interfere with their ordinary work under the Local Boards?

90. I use no beldar.

91. Have you any special reports on "Chher" or local orders?

91. No.

92. Do you consider 'Chher' should wholly or partly be suppressed, and if so, what orders would you recommend to be passed by Government.

92. Chher as employed at my camp, and I gather, the camps of most other officers, is far from being the evil it is represented. I have served in the Dharwar, Sholapur and Alibag districts in the Presidency. Men to help in pitching and striking tents were always obtained through the police patels without any difficulty although I never paid. Similarly I never experienced any difficulty in obtaining men for shikar, although the number of beaters for big game is much larger than for small game and I paid exactly the same rates as I pay now in Sind. Provided that officers see that the requisition for chher is kept within reasonable limits and that chheras are not allowed to do the legitimate duties of their private and official establishments, I see no necessity for the issue of orders on the subject by Government. No such orders are demanded in the Presidency though chher is employed. Perhaps it is because the people in the Presidency realize that officers tour for the benefit of the country and not for their own pleasure.

ORAL EVIDENCE OF MR. KIRKPATRICK, DISTRICT SUPERINTENDENT OF POLICE.

To the Chairman—

The sheet clerk does not help in inspection.

About two bundles of stalks will be required a day for one horse.

To Mr. Ghulam Hussain—

I presume that Sub-Inspectors do pay the zamindars for supplies collected. I think a contractor might be found if he has sufficient capital to keep the necessary stock of supplies.

To Mr. Sawhney—

He would collect the supplies from time to time at places required. Engineers also have to go out on sudden calls. In such cases the present system would have to be adopted.

WRITTEN EVIDENCE OF MR. NARAINDAS WADHUMAL.

Preliminary.

1. Name. — 1. Narayandas Wadhumal.

2. Appointment. — 2. City Police Inspector, Shikarpur.

3. Head-quarters. — 3. Shikarpur town.

4. Length of service. — 4. 16 years.

5. Length of service and special experience in Sind. — 5. I have been all the time in Sind and have served in the Karachi, Hyderabad, Nawabshah and Sukkur districts.

General.

6. What is the area covered by your tour? — 6. At present I have not to tour; but the ordinary area of an Inspector's tour is three talukas.

7. What is the period of your tour? — 7. An Inspector has to be always on tour throughout the year.

8. Wheat private servants accompany you on tour? — 8. A camelman and a cook.

9. What official establishment accompanies you on tour? — 9. A constable munshi, a constable orderly and a camel sowar.

10. What supplies do you and your servants and your official establishment respectively take with you and them on tour? — 10. No supplies are taken with the exception of some spices and flour, etc., for one meal.

11. What supplies do you and they respectively require to be provided locally at your variour camps? — 11. Myself, including cook—1 lb. rice, 2 annas; 2 lbs. wheat flour, 2 annas 6 pies; ½ lb. ghee, 5 annas; 1½ lbs. milk, 2 annas; 1 lb. mutton, 7 annas; annas worth vegetables; spices worth one anna. (2 bundles karbi, 4 annas; 4 sers bajri, 7 annas 6 pies for horse). Office establishment including my private camelman—6 lbs. flour (wheat) 7 annas 6 pies; bajri, 6 annas or juari, 6 annas 6 pies); 4 lbs lasi, 1 anna; 4 lbs. milk, 4 annas; ½ anna worth vegetables; 3 annas worth ghee; spices worth 1 anna. Firewood worth anna one; Dilas and cots.

12. What private and official furniture do you take on tour? — 12. Office furniture—one cotton big carpet, one lamp, one camel saddle bag of records. Private—one camel saddle bag of utensils and kit of servant, one lamp, one big cotton carpet, bedding, one trunk of clothes.

13. What are your further requirements in the way of cots, water jars or other furniture at your various camps? — 13. Six cots, five water jars, one or two chairs, one piece of table.

14. What tents do you take on tour? — 14. None.

15. What arrangements are made for accommodating your private and official establishments? — 15. In the police lines or out-houses of the Public Works Department bungalows.

16. What arrangements are made for stables at your various camps? — 16. Police line stables are used or horses are tied in the open.

17. What records do you take on tour? — 17. A few registers that can be accommodated in a camel saddle bag.

18. What arrangements are made for your office at your various camps. — 18. If a separate room is not available, the office work is done in a part of the room where an Inspector sleeps.

19. What labour do you require to be provided locally at your various camps? — 19. No labour is required.

20. What is the condition of the roads in your charge? — 20. For horse and camel journey the roads are good enough.

21. What authority is responsible and what agency is employed for the repair of the roads? — 21. Formerly Mukhtiarkar, now I suppose the Vice-President of the Taluka Local Boards. Zamindars do give their men to repair the roads that are more used by them and their haris and carts than by officers who simply pass once or twice in a year over them.

22. Do you require to have special repairs made, and if so, by what agency, to the roads to your various camps?

22. No special repairs are required by me.

23. What are your means of transport? Do you engage transport locally or for the whole period of your tour at head-quarters?

23. An Inspector has his own horse and camel but at a sudden call to a scene of offence whereto he has to reach by travelling partly by rail and then by road where his own animals cannot arrive in time he has to engage a conveyance usually on hire and if none is available, then a zamindar's conveyance.

24. What are your postal arrangements and means of communication with head-quarters?

24. Inspector communicates his camp to the post office and if the delivery post office is at some distance from his camp a police sowar brings the post and at the time of investigation the post is allowed to accumulate till the camp is again fixed at a particular place.

25. What are the usual camping places in your charge?

25. I have not to tour.

26. What arrangements are made for preparing or keeping in order the camping grounds?

26. Nil

27. Which of them are within practical reach of villages with bania shops or bazars.

27. Nil.

28. To which of them are attached vegetable gardens?

28. Nil.

29. Which of them are provided with bungalows?

29. Nil.

30. What permanent establishment is maintained at such bungalows?

30. Nil.

Rasai.

31. What do you understand by the term 'Rasai'?

31. The modern writers mean to supply provisions to officers on tour either at nominal rates or free of charge. The system of rasai was not introduced in the British reign. It was in existence in Sind at least ever since the kings were made to keep peace and Pirs were made to be spiritual guides, this will be borne out from the fact that when Pirs even now go out to collect their dues they have a large retinue of their own and some disciples follow them from camp to camp and the whole lot never pay either for their own food or for the grass and gram of their horses. They are fed by the village, given cots, etc., under no compulsion, but it has been the custom ever since. One who has seen the Pir of Rohri going on tour can form an idea of the expenses incurred by his camp. Similary were the Kings or the Sabhas given provisions free of cost and it was under these conditions that the villagers or zamindars held their lands and protection who gave the same to lower people on the same conditions. This system came down in spite of the changes of kings but now the system has been so much reduced that it can well be said with safety that it has been abolished, as some concession that is made with the touring officer and his establishment is below and not above the attentions that a local zamindar or a subordinate officer will pay even to a casual traveller in his village where the system of zamindari otak is that any number of guests are entertained daily.

32. What are your average daily requirements on tour in the matter of supplies?

32. Vide question to answer No. 11, as the supplies are all local.

33. What are the average daily requirements respectively of your private servants and of your official establishment?

33. Vide question to answer No. 11, as the average has been put down therein.

34. What are the average prices of the various supplies required, such as, grain, rice, eggs, fowls, sheep, milk, butter, bajri or jowari stalks and firewood?

34. Rice, 4 annas per ser; wheat flour, 2 annas 6 pies per ser; ghee, 1 rupee 4 annas per ser; bajri flour, 2 annas per ser; juari flour, 2 annas 2 pies per ser; ½ anna in villages and ¼ anna in towns per egg; 4 to 6 annas in villages and 8 to 10 annas in towns per fowl; 3 to 8 rupees per sheep; 1 to 1½ annas in villages and 2 to 3 annas in towns per ser of milk; 1½ to 2 lbs. butter per rupee; 1½ annas to 2½ annas per bajri or juari bundle; 10 to 12 annas per maund firewood and in small villages 3 to 4 annas per maund.

35. Is there any market value for milk, stalks and firewood beyond the neighbourhood of large villages or towns?

35. No.

36. What do you estimate to be the average daily aggregate cost of the requirements of yourself, your private servants and of your official establishment?

36. About 3 rupees a day.

37. How are these requirements met? That is to say, who actually provides the various supplies and by whom are they collected and brought to camp?

37. Purchases are made from the banias by the servant and men themselves and paid for either as the things are purchased or when the camp moves.

38. How are they paid for?

38. Out of everybody's pocket. Inspector's tour is not a regular tour and at all the times he has not his full establishment private or official with him nor is his stay at a particular place of prolonged period. In the case of an Inspector when he goes to a sudden call he partakes of the food prepared for the Sub-Inspector or arranged for by him and in return when the Sub-Inspectors have an occassion to visit the head-quarters of an Inspector or his camp outside the Sub-Inspector's jurisdiction they are the guests of the Inspectors.

39. What guarantee have you, that the payments reach the actual providers and are not either retained by the collecting agency or repaid to members of your camp?

39. The Inspector for his personal safety has to see that this is being done as the nature of his duties is such that he has to be careful.

40. How does your estimated average daily cost compare with the actual payments?

40. The cost does not exceed the actual payment.

41. If it is greater, by whom is the excess borne? by the haris or zamindars or tapedars or mukhtiarkars?

41. There is no excess.

42. Is the excess met out of a 'Rasai' fund maintained by the tapedars or mukhtiarkars?

42. In the Police no rasai fund is maintained.

43. Do you pay anything for water jars, cots or other furniture requisitioned or for materials used to build stables?

43. The hire of water jars and cots is not paid and special stables are not built for an Inspector.

44. Do you obtain vegetables, and if so, on payment, from gardens attached to camping grounds or maintained by local funds?

44. Vegetables are obtained from the bazar.

45. Would it be possible substantially to reduce your requirements by curtailing either your private or official establishment without detriment to the public service?

45. No reduction is possible.

46. Would it be possible to curtail or modify the periods of your tour without detriment to the public service?

46. No, as the Inspector's work is heavy.

47. How far has it been possible to give practical effect to the rules of 1914? Have tapedars actually ceased to collect the supplies or are they only nominally provided by the zamindars?

47. The rules of 1914 were worked temporarily and the supplies were only nominally provided by the zamindars. The tapedars would not take the trouble of supplying provisions to officers of other departments than the revenue and the zamindars have no profit out of this business and on the contrary they have a good deal of money on them as naturally they are hospitable gentlemen and would not displease subordinates or peons.

48. Have you any modifications to recommend or substitutes for the rules of 1914? Would it be possible to find an independent contractor for each taluka or division in place of the tapedars and zamindars?

48. To appoint a special establishment for this purpose would be officializing a new agency. As it is proposed that no officer should have a hand in this matter, I would recommend a system like the one on the railways where contractors are paid for by the railways for supplying food, etc., to guards on moderate charges, with some modification may be brought into force here. Supplying provision business if undertaken by banias would be paying to them but they would charge exorbitant rates and if given to anybody else, it would not be paying to him and therefore tenders for talukas may be obtained each year and the contractors should be paid from the Local Boards.

49. Have you been able to give regular and timely intimation of your requirements and of your camps for the information of contractors and zamindars?

49. No.

50. Have you any special reports on the working of the rules of 1914 or any special local orders?

50. None.

51. Do you receive "Dhalis" of vegetables and fruits and presents of game or sheep from any subordinate officials or from any class of zamindars?

51. No.

52. What do you estimate to be the average cost of such "Dhalis" and sheep?

52. Nil.

53. What are the orders on the subject, and have you experienced any difficulty in carrying out those orders of Government?

53. The orders on this subject are contained in rule 2 of the rules for the conduct of Government servants. For Police Inspector to accept dhalis consisting of sweets or fruit worth Rs. 2 or Rs. 3 from a very few selected persons becomes a necessity as otherwise there is no confidence to get information.

Q. 54—65. No answers.

Chher.

66. What do you understand by the term "Chher"?

66. Cher is a sort of 'Vanghar' that is in existence among zamindars for a long time. If a zamindar has any clearance work and cutting of jungle he sends for all the men of neighbouring lands and takes work from them and in return feeds them. Chher is a sort of 'Vanghar.'

67. Who are the 'Chheras'?

67. Haris of zamindars.

68. What kinds of labour are the 'Chheras' called on to perform?

68. To pitch the tent.

69. Do the 'Chheras' hold their lands on express or implied conditions to perform such labour when demanded by their zamindars?

69. Yes. This consent is implied as zamindars have to do so much out of the common for their haris. Anything that they possess can not be attached under the Deccan Relief Act and they have to be supplied with most of the necessities of life through banias to whom zamindar is responsible and in the case of the failure of crop it is zamindar who has to sustain the loss and not the haris.

70. When so employed, do they receive any remuneration in cash or kind from the zamindars? or from officials of Government?

70. No. They are kept for a short time for pitching and unpitching tents.

71. How far is casual paid labour available in your charge?

71. No.

72. Is any considerable staff of "beldars" maintained in your charge either by local funds or Government?

72. Beldars who number about 30 can do the work of repairing roads.

73. How far are zamindars, if at all, bound to provide labour on the demand of officials of Government?

73. According to ancient custom the zamindars are bound to provide chheras for works enumerated under question No. 68.

74. Are any lands held like those of the village servants of the Deccan on condition of rendering service to the community or to Government?

74. No.

75. For what purposes do you require labour on tour?

75. I do not require any labour.

76. How many labourers do you require daily in camp?

76. Nil.

77. How many more do you require when pitching or striking camp?

77. Nil.

78. Whence do you obtain them?

78. We have pagis for such jobs.

79. Do you pay them anything for their labour or are they given anything by the zamindars?

79. Nil.

80. What would be the probable cost of substituting casual paid labour? Could this be obtained from the 'Rasai' contractor?

80. Casual labour is not procurable and if it will be introduced now the cost would be very heavy: about 15 to 20 rupees for pitching or unpitching tents only.

81. Would it not be possible to get all the work done by a temporary increase while on tour of your own private and official establishments?

81. No.

82. How do you obtain labour for 'shikar'?

82. I do not obtain any

83. What do you pay the men? Have you experienced difficulty in making them accept payment?

83. Nil.

84. Are they given anything by the zamindars?

84. Nil.

85. What labour, if any, is required to supplement the repair of the roads by the local authorities?

85. The number of beldars require to be doubled in each taluka.

86. Are the labourers given anything for this work by you or the zamindars or the local officials?

86. They are fed only.

87. What labour is required in case of floods and breaches of canal banks?

87. No other labour but of the haris whose lands are affected or are likely to be affected could be had on such occasions.

88. Are the labourers given anything for this work by the zamindars or by Government?

88. Only fed by the zamindars.

89. How far, if at all, does the employment of the "Chheras" interfere with cultivation and cause loss to themselves or the zamindars?

89. The work is for a few hours only and does not interfere with their cultivation work and besides all the men are not called in.

90. How far does the employment of 'beldars' interfere with their ordinary work under the Local Boards?

90. Some responsible supervising officer ought to look after them as now they are not working as they ought to do, but this can only be after some increase to their pay of Rs. 7 or 8 per mensem.

91. Have you any special reports on "Chher" or local orders?

91. Nil.

92. Do you consider 'Chher' should, wholly or partly, be suppressed, and if so, what orders would you recommend to be passed by Government.

92. Chher may be abolished but the number of beldars should be increased and an addition made to their salaries and a few according to the status of the individual officer should be given to him in each taluka to accompany his camp.

ORAL EVIDENCE OF MR. NARAINDAS.

To the Chairman—

There is no lapo in the Police Department. There is no systematic levy of lapo by the police.

I do not know about chheras being paid by Government in the case of canal breaches.

To the Honourable Mr. Harchandrai—

I have never heard of any complaint of rasai before the matter was taken up by the Honourable Mr. Bhurgri and the local papers on Mr. Bhurgri's instigation. Rasai is harmless now. A zamindar would give the same supplies to any traveller. I mention the Pir of Rohri's rasai in connection with the ancient system of the country, not in connection with the present touring officers. Compared with that, there is no rasai for touring officers. Rasai has been gradually decreasing until practically there is no rasai now. I have never heard any complaint during the last 5 or 10 years from persons alleged to be affected by it. The complaints originated with the new zamindars. I should think that there was not even in 1914 such rasai as to give cause for any complaint.

To Mr. Ghulam Hussain—

The present custom is for big zamindars to entertain the whole camp for one day or one meal. He will do the same for any traveller. I am speaking of officers of my own position and my establishment. That is the general practice which applies also to Sub-Inspectors of Police. I do not speak of other departments. I call new zamindars those who have recently purchased lands or obtained grants from Government. Those new zamindars who obtain grants from Government do complain. I do not think zamindars get lands for making rasai.

To Mr. Sawhney—

I mean the increase of beldars is for pitching and unpitching the tents. I mean the demands of touring officers are so moderate and all the supplies are paid for that thus there is no rasai.

To Mr. Mahmud Shah—

No cash payment is paid to menials, none whatever. I have heard new zamindars complain of rasai. That was 3 or 4 years ago; about 2 or 3 zamindars. This was in Nawabshah district. They were colonists. They were Sindhis who were not zamindars before. One or two of them were Military men who had been granted lands. I do not know anything of their previous services. There would have to be modifications in the system of contract and perhaps for the first year the charges of contractors would be heavy. There should be contractors for the whole of the taluka and he could buy eggs and such things locally from the haris and zamindars. Towns even are supplied from small villages. He will have no official position. He will have to pay a penalty if he does not fulfil the contract. Such contractors could possibly be had if sums offered were sufficiently tempting. Details would have to be worked out.

WRITTEN EVIDENCE OF MR. SMYTH.

Preliminary.

1. Name. — 1. J. W. Smyth.

2. Appointment. — 2. Deputy Commissioner, Upper Sind Frontier.

3. Head-quarters. — 3. Jacobabad.

4. Length of service. — 4. 13½ years.

5. Length of service and special experience in Sind. — 5. All my service spent in Sind.

General.

6. What is the area covered by your tour? — 6. The entire district.

7. What is the period of your tour? — 7. October 15th to April 15th.

8. What private servants accompany you on tour? — 8. Butler, second boy, cook, dhobi, bhisti, syce and sweeper.

9. What official establishment accompanies you on tour? — 9. A serishtedar, two Judicial clerks, Registration clerk and typist, 5 personal and 2 office peons. The head munshi and 2 munshis meet me at taluka head-quarters and occasionally at other camps.

10. What supplies do you and your servants and your official establishment respectively take with you and them on tour? — 10. I take for myself wines, spirits, groceries, soda water, flour, butter and potatoes and I send for beef, tongues and vegetable, etc, from the Jacobabad market as I require them. I also take with me grain for my horse. My office establishment takes flour, rice, ghi, spices, pulses, sugar and potatoes with them. I understand that my private servants and the Government menial servants obtain their supplies locally.

11. What supplies do you and they respectively require to be provided locally at your various camps? — 11. Milk, eggs, fowls and mutton for myself, milk and meat for the office and private establishment, and grass for my horse.

12. What private and official furniture do you take on tour? — 12. I take Government tables, chairs and rugs for the use of my office tent, the furniture for my dining room and bedroom tents, table, chairs, durries, bed, bath, etc., is private. All lamps including those for the office are my private property.

13. What are your further requirements in the way of cots, water jars or other furniture at your various camps? — 13. I require nothing further at any camp beyond a few water jars, which being fragile, I cannot take about myself from camp to camp.

14. What tents do you take on tour? — 14. One living tent, one sleeping tent and one office tent.

15. What arrangements are made for accommodating your private and official establishments? — 15. I provide tents for my private establishment and the members of my office establishment provide their own. Government raotis are provided for the peons and police orderlies.

16. What arrangements are made for stables at your various camps. — 16. A kacha landhi is erected, except when I occupy a bungalow where stables are always available.

17. What records do you take on tour? — 17. Just sufficient for immediate requirements.—The records remain at head-quarters, and if files are needed for a particular case, they are sent out to camp and returned when done with.

18. What arrangements are made for your office at your various camps? — 18. An office tent is provided by Government.

19. What labour do you require to be provided locally at your various camps? — 19. Men to help the peons pitch tent, load and unload camels and fetch water, if the well is at a distance.

20. What is the condition of the roads in your chaage? — 20. As good as unmetalled roads can be.

21. What authority is responsible and what agency is employed for the repair of the roads? — 21. The District and Taluka Local Boards. Beldars and malis are employed by the Boards.

22. No special repairs, as I do not drive either a motor car or a tonga. The annual repairs to the roads are usually taken in hand before my arrival, so that I can inspect the work. Very occasionally some special repairs to them are required. It may be pointed out that the country side gets the full benefit of these afterwards.

22. Do you require to have special repairs made, and if so, by what agency, to the roads to your various camps ?

23. Camels engaged at headquarters for the whole period of the tour.

23 What are your means of transport ? Do you engage transport locally or for the whole period of your tour at head-quarters ?

24. The post is sent by post to the nearest post office or brought by one of my peons by train to the nearest station whichever is more convenient. From the post office or railway station a peon or kotar brings the post to my camp. My mounted police orderlies are available to convey telegrams and urgent communications.

24. What are your postal arrangements and means of communication with head-quarters ?

25. There are camping grounds at four out of the five taluka head-quarters and on some of the main roads. Otherwise one can camp at any substantial village.

25 What are the usual camping places in your charge ?

26. Malis are maintained by the Local Boards for the camping grounds.

26. What arrangements are made for preparing or keeping in order the camping grounds ?

27. All but two, and they adjoin railway stations.

27. Which of them are within practical reach of villages with bania shops or bazars ?

28. None.

28. To which of them are attached vegetable gardens ?

29. None. The bungalows and camping grounds, where they exist in the same village, are separate.

29. Which of them are provided with bungalows ?

30. There are 3 Local Fund bungalows in this district at each of which one man, either chowkidar or mali, is maintained, at the expense of the local funds.

30. What permanent establishment is maintained at such bungalows ?

The district and canal bungalows are in charge of the Executive Engineers and the information may be obtained from them.

Rasai.

31. The system of furnishing supplies to officers on tour.

31. What do you understand by the term 'Rasai' ?

32. 1½ seer of milk, 6 eggs, 1 fowl, firewood and juari stalks.

32. What are your average daily requirements on tour in the matter of supplies ?

33. So far as I can ascertain, about 5 seers of milk and 4 seers of meat, also firewood.

33. What are the average daily requirements respectively of your private servants and of your official establishment ?

34. Milk, juari stalks and firewood have no saleable value outside the town of Jacobabad. The prices of the other commodities mentioned vary : a monthly return of average retail prices of grains, etc., is sent to the Director of Agriculture.

34. What are the average prices of the various supplies required, such as grain, rice, eggs, fowls, sheep, milk, butter, bajri or jowari stalks and firewood ?

35. Absolutely none. The Baluch considers it as dishonourable to sell milk as to sell his daughter. Fuel may be had for the picking, and stalks are always available, inasmuch as juari is the staple crop of the district. Being so common it has no saleable value.

35. Is there any market value for milk, stalks and firewood beyond the neighbourhood of large villages or towns ?

36. Between Rs. 5 and 6, I should think.

36. What do you estimate to be the average daily aggregate cost of the requirements of yourself, your private servants and of your official establishment ?

37. By the zamindar's or contractor's agent, who is usually his kamdar.

37 How are these requirements met ? That is to say, who actually provides the various supplies and by whom are they collected and brought to camp ?

38. How are they paid for?

38. They are paid for in cash to the kamdar.—At times a zamindar who is perhaps a sardar of his tribe and holds a title from Government may object to his kamdar receiving payment.

39. What guarantee have you, that the payments reach the actual providers and are not either retained by the collecting agency or repaid to members of your camp?

39. It is impossible to have any guarantee: but I have never received any complaints on the subject.

40. How does your estimated average daily cost compare with the actual payments?

40. So far as I know, they correspond.

41. If it is greater, by whom is the excess borne? by the haris or zamindars or tapedars or mukhtiarkars?

41. I do not think that there is an excess. If there is, it would be borne by the zamindar.

42. Is the excess met out of a 'Rasai' fund maintained by the tapedars or mukhtiarkar?

42. So far as I am aware no rasai fund is maintained in this district at the present time.

43. Do you pay anything for water jars, cots or other furniture requisitioned or for materials used to build stables?

43. No: water jars and cots are borrowed from the nearest village and returned when the camp breaks up.

44. Do you obtain vegetables, and if so, on payment, from gardens attached to camping grounds or maintained by local funds?

44. The local boards do not sell their vegetables.

45. Would it be possible substantially to reduce your requirements by curtailing either your private or official establishment without detriment to the public service?

45. No.

46. Would it be possible to curtail or modify the periods of your tour without detriment to the public service?

46. No.

47. How far has it been possible to give practical effect to the rules of 1914? Have tapedars actually ceased to collect the supplies or are they only nominally provided by the zamindars?

47. It is not always possible to give early intimation of one's camps and arrangements have some times to be made at very little notice. This remark applies particularly to the District Superintendent of Police, owing to the exigencies of crime.

The officers of other departments have found that the rules of 1914 cannot be worked in their case. It is a fact that if they were, they would throw a considerable burden on the Mukhtiarkar and the subordinates of the revenue department who have more than a full day's work already. The tapadar's share in the proceedings now appears to be to see that the zamindar's or contractor's man supplies what is wanted and at the right time.

These remarks do not apply to camps at Jacobabad itself where owing to the existence of a large market no special arrangements are required.

48. Have you any modifications to recommend or substitutes for the rules of 1914? Would it be possible to find an independent contractor for each taluka or division in place of the tapedars and zamindars?

48. No. At the present time and for some years to come I consider that the zamindar's kamdar is the only possible agency for officers of the revenue department. The same agency I believe looks after the arrangements for officers of other departments. It would be impossible to find an independent contractor in this district. Nor would there be any guarantee of his honesty. The officer and his establishment would pay their bills in full, but they would not know how far he passed on the money to the local persons who supplied the camp: *e.g.*, milk, etc., would have to be bought at the village nearest to the camp if it were to be fresh. In other words the same person would continue to supply the commodity, but through a middleman, who would expect a profit from his contract. It would probably be found that all other commodities which could be secured in the nearest village would be, and would not be, brought out from head-quarters.

49. Have you been able to give regular and timely intimation of your requirements and of your camps for the information of contractors and zamindars?

49. Usually a programme of my tour is sent to every one concerned and is published in the local newspaper, but it is liable to interruptions.

50. Have you any special reports on the working of the rules of 1914 or any special local orders?

50. A special local order was issued in 1914 making allowance for the Baluch sentiment in regard to the sale of milk, vide answer 35 above and the difficulty of making payment for fuel and grass. I submitted a general report on the subject to the Commissioner in Sind last year.

51. I accept nothing from local officials, except vegetables from the Local Board gardens which happen to be in their charge. I sometimes accept fruit and game from gentlemen of position living in the district. Gentlemen who possess lice nses for guns in this district are always anxious to prove their skill with them. I regard the acceptance of such trifling presents as covered by the standing ordersof the Government of India. To be allowed to present a sheep is regarded by the Baluch as a privilege and as a mark of high respectability. I extend this privilege to a few of the leading sardars, jagirdars and zamindars. I refuse for more sheep than I accept.

51. Do you receive "dalis" of vegetables and fruits and presents of game or sheep from any subordinate officials or from any class of zamindars?

52. What do you estimate to be the average cost of such "dalis" and sheep?

52. A dali may cost a few rupees. A sheep has no saleable value as the zamindar who is privileged to present sheep does not keep them for sale.

53. I know of no other orders than those alluded to in answer 51. If the acceptance of a sheep is technically irregular it is for consideration whether Government desire that Baluch sentiment in a simple matter of this kind should be ignored. I should regard a sheep presented by a Baluch sardar as an 'article of trifling value.'

53. What are the orders on the subject, and have you experienced any difficulty in carrying out those orders of Government?

Lapo.

54. What do you understand by the term 'Lapo'?

54. Payment of illegal gratifications to Government servants of subordinate rank.

55. I only know of one in the Revenue Department. It used to be known in this district as 'anagi.' Nowadays lump sums are realised from the zamindars, which vary according to the circumstances of the year. They are more in the nature of 'tips' offered by the zamindars for services rendered or to be rendered, than exactions by the tapadars for the purpose of officers' camp.

55. How many forms are there of unauthorized 'Lapo'?

56. By whom and from whom is each form of unauthorized 'Lapo' levied and for what ostensible purposes?

56. By the tapadars and mostly for themselves. The ostensible object is to retain the good-will ('maharbani') of the village establishment.

57. How is each form of unauthorised 'Lapo' levied? At fixed rates per year or per acre or per survey number or per assessment of land revenue or per camp?

57. Please see answer No. 55.

58. How far is unauthorized 'Lapo' utilized to cover the cost of 'Rasai' for touring officials? Is it converted for that purpose into a 'Rasai' fund?

58. Since the burden of arranging camps has been transferred by the orders of 1914 to the zamindars or contractors, no excuse for a rasai fund has remained, and as stated in answer No. 42 I think that no such fund now exists.

59. If so, who manages the 'Rasai' Fund?

59. No answer.

60. How far is unauthorized 'Lapo' utilized for money presents to the private or official establishments of touring officials? What are the usual amounts of such presents and to what extent are they made out of the 'Rasai' fund?

60. So far as I know unauthorised lapo has ceased. The payments now made are in the forms of tips given by the zamindars, to some extent they can be compared to Christmas boxes. I have no idea what they amount to.

61. Lapo is, I understand, not the term applied to payments made for this purpose. But I imagine that little is done for nothing by the subordinates of any department, and that if any particular favour is wanted it is more easily secured if some one's palm is greased.

61. How far is unauthorized 'Lapo' exacted for particular favours in matters of Land revenue, Irrigation, Police and Forests?

62. How far is unauthorized 'Lapo' utilized to mitigate the strictness of examinations of official records by the establishments of touring officials?

62. This practice has I believe, been stopped for some years.

63. Has the levy of unauthorized 'Lapo' been affected by the rules of 1914?

63. I am of opinion that these rules have stopped this particular form of exaction.

64. Have you any special reports on the subject of unauthourised 'Lapo' or any local orders?

64. No.

65. Can you suggest any more effectual means for preventing the levy of unauthorized 'Lapo' than the rules of 1914? Could it be prevented by modifications of the rules of the Land Revenue Code?

65. No. An increase of pay all round may do some good. But it is not always the person who receives the money who is only to blame. The person who offers it must share the responsibility.

Chher.

66. What do you understand by the term "Chher"?

66. A labour corps.

67. Who are the 'Chheras'?

67. Haris, *i.e.*, agricultural labourers.

68. What kinds of labour are the 'Chheras' called on to perform?

68. Chheras do work for their zamindars. They are at times required to clear karias, do jungle clearance and mend paths and roads over fields, etc. In the same way the zamindar details them to help at officer's camps. They help in pitching tents, clearing the ground, loading and unloading camels, fetching water, and doing odd jobs. Such work only takes an hour or two. The work done by chheras for a camp is a very small fraction of what they have to do than for the zamindar himself.

69. Do the 'Chheras' hold their lands on express or implied conditions to perform such labour when demanded by their zamindars?

69. The ordinary chhera does not hold land but is merely an agricultural labourer. In this district I have never heard of such men refusing to obey their zamindar. This particular obligation is universally understood and is regularly insisted on by the zamindar.

70. When so employed, do they receive any remuneration in cash or kind from the zamindars? or from officials of Government?

70. A zamindar may at times supply his chher with food. Government officials do not supply them with anything.

71. How far is casual paid labour available in your charge?

71. There is very little. The difficulty in recruiting for the army shows this.

72. Is any considerable staff of "beldars" maintained in your charge either by local funds or Government?

72. The Local Boards maintain a suitable number of beldars. Government in the revenue department maintain none.

73. How far are zamindars, if at all bound to provide labour on the demand of officials of Government?

73. They are not bound. My experience throughout my service has been that the zamindars welcome an officer camping on their land and gladly do what they can to help his camp. In this district I am every year pressed by zamindars to camp on their lands, and many consider that if I do not I am displeased with them for some reason. I assume in these circumstances that the zamindars do not regard my camp as an evil to be avoided.

74. Are any lands held like those of the village servants of the Deccan on condition of rendering service to the community or to Government?

74. Not so far as I am aware.

75. For what purposes do you require labour on tour?

75. Please see answer to question 19.

76. How many labourers do you require daily in camp?

76. The number varies, probably 4 or 5 on a normal day.

77. How many more do you require when pitching or striking camp?

77. About fifteen more.

78. Whence do you obtain them?

78. From the zamindar of the village.

79. Do you pay them anything for their labour or are they given anything by the zamindars?

79. No: the zamindar would object to it if I offered payment. These men are only absent from their homes for a few hours. They return home at night and are put to no expense.

80. What would be the probable cost of substituting casual paid labour? Could this be obtained from the 'Rasai' contractor?

80. It could not be obtained. The zamindars of this district prefer to supply labour free as it gives them a hold over their men, which they are anxious to retain. They are very tenacious of their customary rights in respect of chher.

81. Would it not be possible to get all the work done by a temporary increase while on tour of your own private and official establishments?

81. I doubt it. Temporary establishments are very difficult to obtain. They would not work satisfactorily, and in Upper Sind at any rate I do not believe that there are serious abuses in the present system. The 'khalasis' which are supplied to officers of the Public Works Department are, I understand, a permanent staff.

82. How do you obtain labour for shikar?

82. I have given up shooting.

83. What do you pay the men? Have you experienced difficulty in making them accept payment?

83. No answer.

84. Are they given anything by the zamindars?

84. No answer.

85. What labour, if any, is required to supplement the repair of the roads by the local authorities?

85. Ordinarily none. The local board establishment is sufficient.

86. Are the labourers given anything for this work by you or the zamindars or the local officials?

86. No answer.

87. What labour is required in case of floods and breaches of canal banks?

87. In the case of a serious breach, as much zamindari labour as is available. From motives of self interest and protection the zamindars supply it.

88. Are the labourers given anything for this work by the zamindars or by Government?

88. The Public Works Department, I understand, supplies the labourers with food and the zamindars are usually rewarded in durbar.

89. How far, if at all, does the employment of the "Chheras" interfere with cultivation and cause loss to themselves or the zamindars?

89. I do not believe that any interference with cultivation is caused or that any loss, however microscopic, is caused to the zamindar or haris.

90. How far does the employment of 'beldars' interfere with their ordinary work under the Local Boards?

90. The ordinary work is not usually interfered with.

91. Have you any special reports on "Chher" or local orders?

91. No.

92. Do you consider 'Chher' should wholly or partly be suppressed, and if so, what orders would you recommend to be passed by Government.

92. No. I consider that the present arrangements work perfectly well, and I have never met a zamindar who lives on his lands, who objects to them, or who makes any trouble about officer's camps. Absentee landlords are fortunately almost unknown in this district. I suspect that such complaints as have been made have been made by these men. I have never heard a complaint in this district.

ORAL EVIDENCE OF MR. SMYTH.

To the Chairman—

I believe that zamindars are bound to supply labour under the Irrigation Act in the case of breaches of canals and bunds but the rules are so complicated that in practice they are not used.

To the Honourable Mr. Harchandrai—

I believe that lapo in the particular form of anagi has stopped but I do not suppose that tapedars have ceased to recover money from the zamindars. The class of tapedars has changed in recent years. The old type of tapedars is dying out.

I think the systematic levy is now stopped, but lump sums are obtained when required for particular purposes. I state that anagi has ceased on enquiries made in my own district. I think if the pay of tapedars be sufficiently increased it might stop irregular exactions. There is no complaint in my district as regards rasai as the Baluchi loves to exercise hospitality. I found a similar spirit 7 years ago in the Larkana district and 10 years ago in the Karachi district. I conclude that zamindars have no complaint because they pester me to encamp in their villages and are anxious to know why I have not encamped there in case I should not do so. As far as my experience goes there is no real complaint of rasai.

I do not think it would be practicable to engage an independent contractor for the districts. The ordinary unofficial Indian traveller through the district would put up with the people of his own community. I camp near bigger villages and only go to smaller villages when it is inevitable for my public duties. I do not think it would be possible to improve my touring arrangements. I visit small villages as far as possible.

I think there has been considerable improvement since the proclamation of 1914. The rules of 1914 laid the whole burden of the supplying arrangements on the Revenue Department, in the case of all departments. I think that each department ought to look after itself. To that extent I object to the present rules throwing the whole burden on the Revenue Department. I am in favour of leaving all the tapedars of the district out of the arrangement altogether if the work can be efficiently done by the zamindars. Some zamindars are able to make all arrangements by the assistance of their kamdars. When zamindars are not able to make arrangements I think they ought to have the assistance of tapedars. I do not think that the removal of tapedars will altogether stop the evil as the tapedars have sufficient dealings in other matters with the zamindars. I do not think the removal of tapedars and zamindars would have the least effect in preventing the corruption of tapedars. That depends entirely on the Land Revenue system in Sind. I consider the present arrangements of supplies in the Upper Sind Frontier should go on as being the only possible arrangement for years to come. I am not prepared to speak of other districts.

To the Honourable Mr. Ghulam Husain—

Zamindars of the Upper Sind Frontier are particularly hospitable in entertaining strangers. They occasionally refuse to take payments for any supplies. I suppose similarly they take no payments from my private and official establishment. I have not seen my servants and office establishment actually making payments for the supplies. I think when they refuse payment it is in order to enhance their reputation by appearing as the host of the officer, that is, by receiving the head of the district as their guest. I believe that lapo was levied by tapedars before 1914. I cannot say about the rasai fund before 1914. I believe supplies were provided before 1914 by the zamindars. They are still provided by the zamindars. I do not think that there is really much difference between the systems before and after 1914. As regards the zamindars I cannot say what amounts are paid by the zamindars. I cannot say if the zamindars prefer the old system of anagi payment or the payment of the lump sums to the tapedars. I believe that payment to inspecting establishments has been entirely stopped. I cannot say if the payment to pattawalas and butlers has been stopped. I never heard of butlers and peons not pitching tents except after payment of Rs. 100. My tents are always pitched.

To Mr. Sawhney.—

I never heard of any complaints regarding chheras for breaches of canals. Zamindars give chher willingly in their own interest.

I consider that all officers in my district have done their best to stop rasai under the orders of 1914 including the Executive Engineer. I think the Executive Engineer is interested in the prosperity of the people of the district.

To Mr. Mahmud Shah—

I think that special education amongst the zamindars might improve matters. I think in course of years the evil will stop with the spread of education.

To the Chairman—

I understand that contractors of the Public Works Department are systemetically required to make payment on their contracts. I do not know of systemetic levy of lapo in the Police Department nor do I know if there is systematic levy of lapo in the Forest Department. But I suppose there are exactions levied by these departments. I have once or twice been able to reciprocate the hospitality of zamindars by means of garden parties but it is extremely difficult to reciprocate their hospitality.

I do not know about the Public Works Department paying the chheras in case of breaches of canals. The commission levied from contractors of Public Works Department, has nothing to do with rasai as far as I know.

NO. 1533 OF 1918.

GENERAL DEPARTMENT.

From

J. W. SMYTH, ESQUIRE, I. C. S.,
DEPUTY COMMISSIONER, UPPER SIND FRONTIER;

To

THE CHAIRMAN, RASAI COMMITTEE IN SIND.

DEPUTY COMMISSIONER'S OFFICE,
Jacobabad, 4th May 1918.

SIR,

In reply to your letter No. 52 of 27th April 1918, I have the honour to state that the average number of camping places used by the Deputy Commissioner is 16 in Jacobabad taluka and 10 in the other four talukas of the district. The Deputy Collector, Kandhkot, encamps at about 15 places in each of his talukas. The average distance between the Deputy Commisioner's camps would be 10 miles and that between the Deputy Collector's 6 miles.

2. With reference to paragraph 3 of your letter I would point out that the Executive Engineer and the District Superintendent of Police regularly tour through the district, that the former usually occupies the canal and district bungalows, and that the District Superintendent of Police has to camp wherever crime or the investigation of crime takes him. I see no ground for supposing that it is only the camps of the officers of the Revenue Department for whom special measures are needed, and therefore if any such scheme as that suggested by you is to be considered, the requirements of every department should be taken into account, with the result that a multiplicity of camping grounds would be needed. I see no objection in theory to setting up a few camping grounds, but it must be on the distinct understanding that officers are at full liberty to camp at other places if they consider it necessary. An Executive Engineer cannot efficiently superintend the construction of a work, if he is encamped five miles away from it. Similarly the District Superintendent of Police cannot investigate a crime unless he is close to the scene of it. If the Assistant Collector were to go year after year to the same camps his field and village inspection would become stereotyped. Five miles out to and back from one's work is not an economical disposition of the day, leaving out of consideration the nature of the climate for over six months of the year. Any order binding officers to camp at certain places and at no others will vitiate the whole object of touring, and will not be understood, at least in this district. It is also unnecessary here, as I have already in my evidence shown what are the views of the landholders on the subject of touring. I am not sanguine that we could find 'petty' zamindars to undertake the camping arrangements: and if we did, they would probably not be in a position to provide paid labour at the camps. It is also open to doubt whether they could provide fresh supplies, *e.g.*, of vegetables, at short notice.

3. Presumably Government would have to pay the small monthly subsidies to the banyas. I do not see any necessity for such subsidies, as a banya is always to be found where there is any business to be done, and it may be assumed that if there is any need for a shop in the camp, a neighbouring banya will supply it of his own accord.

4. As many of the supplies required at a camp, such as milk, eggs, fowls, karbi, etc., have no saleable value, it would not appear that any advantage is to be gained by fixing standard rates for the taluka, which would be purely hypothetical.

5. The proposal contained in paragraph 6 of your letter seems to be based on the assumption that a supervising tapedar is not honest but that a joint mukhtiarkar would be. I have no desire to anathematize a class of officers who have not yet come into existence, but I take it that in the present scheme of things in Sind, where the temptation is great enough, the Taluka official, whoever he may be, will succumb before the zamindar. The payment of lapo is accepted by the zamindar in view of the advantages which he secures from it; and it will continue, until there is a radical change in the moral outlook of the Sindhi official and zamindar. This proposal would cost Government many thousands of rupees per annum, and with little, I fear, to show for it. I have not had time to consider what would be the relations between the mukhtiarkar and the joint mukhtiarkar, or how one man could take the place of four or five supervising tapedars, who after all really do some supervision of the tapedars' field work. It is generally admitted that a closer supervision of the village staff is necessary. This proposal would reduce it almost to *nil*.

I have the honour to be,
Sir,
Your most obedient servant,

J. W. SMYTH,
Deputy Commissioner, Upper Sind Frontier.

Statement showing (1) the number of Hindus and Mahomedans employed in the Subordinate Revenue Service and (2) the number of Hindu and Mahomedan zamindars in the Upper Sind Frontier district.

Subordinate establishments of the Deputy Commissioner, Deputy Collector and five Mukhtiarkars' offices.			Approximate proportion of Hindu and Muhammadan zamindars.		Zamindars paying assessment each year.			
Amils.	Other Hindus.	Muhammadans.	Hindu.	Muhammadans.	Under Rs. 1,000.	Over Rs. 1,000 and under Rs. 5,000.	Over Rs. 5,000 and under Rs. 10,000.	Over Rs. 10,000.
23	19	17	1	5½	5,234	111	16	4

Note.—These figures do not include village establishments which consist of 12 Amils, 46 other Hindus and 53 Muhammadans.

WRITTEN EVIDENCE OF Mr. ISANI.

Preliminary.

1. Name. — 1. G. M. Isani, Esquire, M.A., LL.B.

2. Appointment. — 2. Deputy Collector.

3. Head-quarters. — 3. Rohri.

4. Length of service. — 4. About 6 years (4th July 1918).

5. Length of service and special experience in Sind. — 5. Have served all along as Deputy Collector and has an experience of the divisions shown below:—

(1) Rohri division, (2) Shikarpur division, (3) Mirpur Mathelo division, (4) Ratodero division, and (5) Naushahro division;

and has an experience as a zamindar from age of discretion.

General.

6. What is the area covered by your tour? — 6. Rohri division, measuring 2,326 square miles.

7. What is the period of your tour? — 7. 7 months.

8. What private servants accompany you on tour? — 8. 4 servants.

9. What official establishment accompanies you on tour? — 9. 7 clerks and 4 peons.

10. What supplies do you and your servants and your official establishment, respectively, take with you and them on tour? — 10. I purchase rice, flour, sugar, tea, biscuits, bread and grain for horse. The staff always purchase locally.

11. What supplies do you and they respectively require to be provided locally at your various camps? — 11. I require ghee, eggs, fowl, milk, meat, grass, fuel and jars. The staff requires eatables and necessaries. They cannot afford to buy them wholesale at Sukkur as in that case they will have to maintain at least half of another baggage camel because the one already sanctioned for individual clerk has to take his rawti, bedding, trunk, utensils, servant and servant's bedding.

12. What private and official furniture do you take on tour? — 12. (*a*) Private—Two easy chairs, 4 table pieces, two teapoys, book-case, box for utensils, leather bag, box for clothes, 2 tents, 2 servants' pal, kajavo, provision box, bedding, segri, 2 trunks. (*b*) Official—1 tent, 8 table pieces, 8 chairs, 4 despatch boxes, 8 camel trunks, 2 woollen carpets, 6 cotton carpets, cushions and pillows. I have got 9 baggage camels for removing Government kit.

13. What are your further requirements in the way of cots, water jars or other furniture at your various camps? — 13. 32 cots as under:—

(*a*) For clerks and their private servants	14
(*b*) Private servants of the officers	4
(*c*) Peons	4
(*d*) Village establishments who are usually in attendance on the Deputy Collector's camp	10
Water jars	30

14. What tents do you take on tour? — 14. Two private tents, two necessary tents, 2 servants' pals (one for kitchen and one for servant), rawnti for peons and one tent for office. I accommodate my servants in rawnti and the clerks also take their rawtis with them.

15. What arrangements are made for accommodating your private and official establishments? — 15. In this division the clerks take their rawntis with them, elsewhere staff generally occupies musafirkhanas or deras or other Government buildings intended for subordinate Government officials and in case there are no such buildings available, they occupy zamindars' otaks. The menial staff and private staff of an officer live in out-houses attached to bungalows, and in case where there is no bungalow they remain in rawntis provided by an officer or under the shade of trees.

16. What arrangements are made for stables at your various camps?

16. In places where there are no bungalows kacha sheds are put up for horses.

17. What records do you take on tour?

17. Two years' record and part of library books are taken on tour.

18. What arrangements are made for your office at your various camps.

18. Office is held always in tents provided by Government.

19. What labour do you require to be provided locally at your various camps?

19. About 20 cheras are required for pitching and unpitching the tents, for loading and unloading the kit. About 6 cheras are employed daily for fetching water, fuel, grass, etc.

20. What is the condition of the roads in your charge?

20. Roads mostly are under water during abkalani season as Rohri division mainly depends on floods for irrigation. During the cold weather and early part of the hot weather the roads are in passable condition.

21. What authority is responsible and what agency is employed for the repair of the roads?

21. Mukhtiarkar is interested in keeping the roads in good repair. Roads are looked after departmentally except when the Divisional Officer, Collector or Commissioner has to pass; shortly ahead of their intended visit zamindari labour is requisitioned and put on the roads if the roads do not happen to be in a decent condition and not otherwise. As a rule no special trouble is taken to improve the lot of roads for any non-revenue official.

22. Do you require to have special repairs made, and if so, by what agency, to the roads to your various camps?

22. No.

23. What are your means of transport? Do you engage transport locally or for the whole period of your tour at head-quarters?

23. Camels. They are engaged for the whole period of tour on monthly wages from head-quarters.

24. What are your postal arrangements and means of communication with head-quarters?

24. Post is redirected from the district head-quarter to taluka head-quarters from where it is taken to and from the post office by kotars and in urgent cases by tapedars.

25. What are the usual camping places in your charge?

25. Camps. As a rule every tapa is visited in every touring season and for the encampment the biggest village of the tapa is selected.

26. What arrangements are made for preparing or keeping in order the camping grounds?

26. In places where there are no serviceable and docile zamindars this work is done by beldars of the Local Funds, otherwise by zamindars. But in view of the contemplated grant of more powers to non-official members of the Taluka and District Boards there will be restriction on the free use of beldars by the Mukhtiarkars as thereafter the Mukhtiarkars would not be able to command so freely the services of beldars and their camp arrangements will entirely fall on the shoulders of zamimdars.

27. Which of them are within practical reach of villages with bania shops or bazars.

27. It is seldom that the camp falls in a village where there is no bania shop. Vegetables are procurable in big villages and generally in 2/3 number of the camps they are not locally available. Often times they are sent for from neighbouring big villages.

28. To which of them are attached vegetable gardens?

28. District officers only put up in Public Works Department bungalows and not in private buildings and there are 10 such places in the division where such bungalows are available.

29. Which of them are provided with bungalows?

29. To 6 bungalows vegetable gardens are attached where the vegetables can be at the disposal of the touring officers. Out of these 6, two are Local Fund gardens, one Municipal garden and three Public Works Department gardens.

30. What permanent establishment is maintained at such bungalows?

30. In these bungalows with vegetable gardens, one chowkidar, 2 malhis and a pair of bullocks are maintained.

Rasai.

31. What do you understand by the term 'Rasai'?

31. Rasai. Technically rasai comes from Persian word "rasud" and it means supplies of provisions to officers and to their staff on payment and other necessary arrangements for camp. The word 'sursad' expresses the meaning of supplies of provisions on payment; the word rasai has degenerated and it now means camp supplies given without payment.

32. What are your average daily requirements on tour in the matter of supplies?

32. 1 fowl, 2 chataks of ghee, 4 eggs, 1 lb. of meat, 2 lbs. of milk., 1 ass-load of fuel, 4 bundles of grass, 2 jars, 1 cot, ½ lb. of flour and ½ lb. of rice.

33. What are the average daily requirements respectively of your private servants and of your official establishment?

33. Private servants—5 cots, 4 jars, 1 seer rice, 1 seer meat, 4 seers milk, 2 chataks ghee:—

Official staff—5 seers flour, 5 seers rice, 5 seers meat, 15 seers milk, 2 seers ghee.

Village staff accompanying Divisional Officer.—They are always fed by zamindars; camel-men get mutton and milk gratis.

34. What are the average prices of the various supplies required, such as grain, rice, eggs, fowls, sheep, milk, butter, bajri or jowari stalks and firewood?

34. For each egg two pice, one anna per seer of milk, 4 annas per chicken, 6 annas per fowl, fuel is not paid for, grass 2 annas per bundle. The remaining articles are paid at the market rate.

35. Is there any market value for milk, stalks and firewood beyond the neighbourhood of large villages or towns?

35. All these articles have market value including the firewood in small villages.

36. What do you estimate to be the average daily aggregate cost of the requirements of yourself, your private servants and of your official etablishment?

36. If the establishment is satisfied with normal requirements 10 rupees are sufficient. These requirements are met by zamindars.

37. How are these requirements met? That is to say, who actually provides the various supplies and by whom are they collected and brought to camp?

37. Only tapedars supervise the collection as in case of non-availability of supplies the displeasure falls on the tapedar, otherwise expenses of rasai except in big places and taluka head-quarter towns are met with by zamindar. In head-quarter town the central fund pays these expenses. In big villages in which there are several camps in the course of a year 2 or 3 tapedars are made to contribute jointly for the expenses. In small villages the tapedar is only responsible for cash payment and not for supplies. This arrangement holds good as far as the Deputy Collector and Mukhtiarkars' camp are concerned. But the expenses of the camp of higher officers are borne by the taluka as a whole.

38. How are they paid for?

38. They are paid on bills in person.

39. What guarantee have you, that the payments reach the actual providers and are not either retained by the collecting agency or repaid to members of your camp.

39. There is no guarantee and the presumption raised in the question is generally correct.

40. How does your estimated average daily cost compare with the actual payments?

40. Only normal quantities of requirements are shown in the bills and paid for but the actual requisition of supplies is much in excess.

41. If it is greater, by whom is the excess borne? by the haris or zamindars or tapedars or mukhtiarkars?

41. The excess is borne by zamindars in outside places and in big villages by 2 or 3 tapedars jointly and for camp at head-quarters by all the tapedars jointly.

42. Is the excess met out of a 'Rasai' fund maintained by the tapedars or mukhtiarkars?

42. This is answered in question No. 41.

43. Do you pay anything for water jars, cots or other furniture requisitioned or for materials used to build stables?

43. No.

44. Do you obtain vegetables, and if so, on payment, from gardens attached to camping grounds or maintained by local funds?

44. No payment is made.

45. Would it be possible substantially to reduce your requirements by curtailing either your private or official establishment without detriment to the public service?

45. It will not be possible to curtail one's private establishment as no one would engage private servants more than what are necessarily required. The office staff cannot be taken in reduced strength on tour without detriment to public service in division offices.

46. Would it be possible to curtail or modify the periods of your tour without detriment to the public service?

46. Tour proper is for four months, November, December, January and February. The other 3 months are passed at taluka head-quarters. This period can be conveniently reduced to 2 months.

47. The orders are not workable as the individual zamindar appointed as contractor is afraid and believes that the entire responsibility falls on his shoulders. Formerly the responsibility was on all the zamindars of the neighbourhood. By specifying one man as contractor, others are made free and refuse to come to the aid of that single individual appointed as contractor. As the burden of many falls on one therefore all zamindars are reluctant to take up the work of the contractor, the result being the contracting zamindar is keeping behind and the responsibility even in small villages for rasai is made for the tapedar all the more personal.

47. How far has it been possible to give practical effect to the rules of 1914? Have tapedars actually ceased to collect the supplies or are they only nominally provided by the zamindars?

48. The chief solution of the difficulty is that camps should be made in big villages where all or many necessaries are available and not in outlying villages. The work of distant villages should be supervised by riding from the camp. The private as well as official establishment be made to buy provisions from provision-seller, milk from milk-seller, meat from meat-seller, etc. Self denial and strict supervision would be more effective than any amount of rules in the stoppage of rasai. If it becomes necessary to visit a distant place away from one of the camping places, the officer should take light kit with himself and should not take any clerk with himself. He must leave most of the private servants and the entire office establishment at the camp.

Have you any modifications to recommend or substitutes for the rules of 1914? Would it be possible to find an independent contractor for each taluka or division in place of the tapedars and zamindars?

49. Have you been able to give regular and timely intimation of your requirements and of your camps for the information of contractors and zamindars?

49. Camps are fixed several days ahead and beyond that no intimation is given of the requirements as apparently no necessaries are to be bought from the contractors.

50. Have you any special reports on the working of the rules of 1914 or any special local orders?

50. In this district prices were fixed by Mr. Moysey and contractors were appointed.

51. Dalhis are received from respectable zamindars and game also. Sugar is brought by Panchayats and is accepted. Sheep are accepted from 2 or 3 selected zamindars in a division. No subordinate Government servant can dare to present such things except the Mukhtiarkar to the officers. Mukhtiarkars do send dalhis and game to some officers and not to all; game they get from the zamindars and dalhi is supplied at the expenses of the Central fund.

51. Do you receive "Dalhis" of vegetables and fruits and presents of game or sheep from any subordinate officials or from any class of zamindars?

52. What do you estimate to be the average cost of such "Dalhis" and sheep?

52. The price of a sheep is 7 to 15 rupees and of dalhi from 3 to 5 rupees, unless it is sent for from Karachi when it costs from 10 to 15 rupees.

53. It is most objectionable to accept anything from Mukhtiarkars and it is also open to objection to consent to the gift of sheep but as regards the present of fruit and vegetables it will really be source of keen displeasure amongst zamindars if even the fruit and vegetables produced in their own gardens are returned to them but the acceptance of such presents of fruit should be confined to those locally produced in their gardens and when they come from the worthiest zamindars, but no foreign fruit ought to be accepted nor from a man who is known not to possess any fruit or vegetable garden. The guiding principle should be that the man making the present should be a worthy man of high standing and owner of a garden and that no money should have been spent on the purchase of the dalhi. Game should be accepted from sportsmen. This slight concession ought to be made out of respect for the national feelings as it is one means of establishing intimacy between the Government officers and the public the necessity for which is growing more pronounced every day. Such small favours could easily be returned by offer of a cigar and invitation to tea.

53. What are the orders on the subject, and have you experienced any difficulty in carrying out those orders of Government?

Lapo.

54. Lapo comes from the word lap (لپ) *i.e.*, handfuls. Lapo in Upper Sind is popularly known as 'angi,' *i.e.*, anna of tapedar after every rupee of assessment to Government. It means now payment of money to the tapedar by zamindar at the time of the payment of the first instalment. It bears a fixed proportion to assessment per rupee or to area per acre.

54. What do you understand by the term 'Lapo'?

55. Lapo now includes numbrano (نمبرائو) kharach kabulayat (خرچ قبوليت) to tapedar in kacha lands; salyano (سالياڻو) to supervising tapedar; (کاري) one basket of ripe ears of grains to kotars, (کاري khari) to forest guards and the mukadums of Public Works Department and (lapo) to the jamadars of the forest and darogas of the Public Works Department.

55. How many forms are there of unauthorized 'Lapo'?

56. By whom and from whom is each form of unauthorized 'Lapo' levied and for what ostensible purposes?

56. Each form of lapo is levied from the land-owning public by tapedar; from zamindar's haris and maldars by the Forest Department surbordinates and from zamindars by Public Works Department subordinates.

The ostensible justifications advanced by such subordinates is that they have to make rasai of the higher officers which they cannot do from their limited pay, hence the necessity for anagi or lapo.

57. How is each form of unauthorized 'Lapo' levied? At fixed rates per year or per acre or per survey number or per assessment of land revenue or per camp?

57. Anagi is levied in this country as per each cultivated acre of land and in rare cases per assessment of land revenue.

58. How far is unauthorized 'Lapo' utilized to cover the cost of 'Rasai' for touring officials? Is it converted for that purpose into a 'Rasai' Fund?

58. The strongest justification of subordinates for the levy of lapo is rasai; but from 10 to 25 per cent. of the realizations of a tapedar from lapo go towards the rasai fund, the rest is pocketed by him. By dealing a death blow to rasai no justification will be left for the levy of tapedar's lapo as otherwise the tapedars persuade the zamindars for lapo payment by pointing out to the expenses being incurred by them and the Mukhtiarkars have to connive at tapedar's doings.

59. If so, who manages the 'Rasai' Fund?

59. Rasai Fund is managed by the smartest tapedar under the direct orders of the Taluka Head Munshi. In the management of rasai, Hindu tapedars are preferred to Mahomedan tapedars and for this purpose it is always the anxiety of the Mukhtiarkar to have smart looking, trustworthy and clever tapedar at head-quarters and at other important camping places. The tapedar's pay is cut month by month and handed over to the manager of the rasai fund. He simply signs the receipt.

60. How far is unauthorized 'Lapo' utilized for money presents to the private or official establishments of touring officials? What are the usual amounts of such presents and to what extent are they made out of the 'Rasai' Fund?

60. There are two kinds of payments to inspecting offices, one for lenient general inspection and another for jamabandi inspection. jamabandi inspection payments go by turns to the district and division offices, whichever of the two happens to do the jamabandi. Except for the Head Munshi for whom lump sum of Rs. 120 is fixed, every other man gets one month's salary; besides during the stay at the time of jamabandi and of inspection they get food from the tapedars and private servants get tips and rozina (daily payments). Rasai fund is a Central Bank for Mukhtiarkar to draw upon for all sorts of expenses. Telegraph charges in certain cases, expenses of messengers by railway are all contributed from this fund. If a hired messenger is sent to call a tapedar from tapa to the head-quarter, the charges are to be paid by the tapedar. Mukhtiarkar's office, servants, peons, supervising tapedars and his kotars are also sharers in the rasai fund. Details of payment annually made in Rohri division to individuals are as below :—

Supervising tapedar, Rs. 40-to 50, *i.e.*, two months' salary; 20 rupees man will pay 40 and 25 man, Rs. 50.

Mukhtiarkar's servant, Rs. 5.

Divisional officer's servant's, Rs. 11.

Other taluka munshis, Rs. 14.

Divisional tapedar, Rs. 5.

Divisional tapedar's kotar, Rs. 2.

Divisional office is given Rs. 42 in aggregate for each tapa; particulars are mentioned in the margin.

Head Clerk, Rs. 3.

Head Munshi, Rs. 3.

Judicial Munshi, Rs. 2.

Other servant, Rs. 2.

Deputy Collector's camelman, 8 annas.

Taluka Head Munshi, Rs. 10.

Supervising tapedar's kotar, Rs. 2.

Supervising tapedar's servant, Rs. 2.

Tapedar's record inspection, Rs. 5.

Head Clerk, Rs. 5.

Head Munshi, Rs. 5.

Peons, Rs. 7.

Butler of the Deputy Collector, Rs. 7.

Deputy Collector's other servants, Rs. 7.

Servants, Rs. 10.

Jamadar of baggage camels, 8 annas.

In addition they get rozinas or daily payments from the tapedar for all the days of hali in his charge as detailed below :—

Munshis ... ... 1 rupee each.

Peons ... ... 8 annas each.

Deputy Collector's servants, 2-8 rupees in all.

Deputy Collector's camelman, 6 annas.

The rasai is made of the Superintendent, Land Records and Registration in Sind, as taluka form 36 and Tapedars Forms 16, 15, 3 and survey return go to him.

Rasai is also made of the Deputy Sanitary Commissioner in Sind as birth and deaths registration done by the tapedars is sent up to him.

Huzur Deputy Collector's office is paid for the scrutiny of canal returns.

Daftardar's office is also paid for the verification of the annual accounts.

61. Except in the case of big zamindars whose high handed actions are connived at by tapedars no particular favour is shown to khatedars. This payment is paid on account of the prestige they hold by being servants of Government, but in case of non-payment they can make hot for the man refusing to pay by reporting their conduct to the Mukhtiarkar and Head Munshi and thereby enlisting their antipathy towards the recalcitrant. The zamindars who do not show reasonableness in this matter, can be hauled up before the Head Munshi and both persuasion and reprimand are freely tried in his case.

61. How far is unauthorized 'Lapo' exacted for particular favours in matters of Land Revenue, Irrigation, Police and Forests?

62. A portion of lapo is utilized by giving money presents to inspecting staff to mitigate the strictness of examination of official records.

62. How far is unauthorized 'Lapo' utilized to mitigate the strictness of examinations of official records by the establishments of touring officials?

63. The system of lapo has not been affected by the rules of 1914. The only difference is that no physical violence is used as used to be done before these orders. The lapo system on account of its established antiquity continues.

63. Has the levy of unauthorized 'Lapo' been affected by the rules of 1914?

64. There are no reports to my knowledge.

64. Have you any special reports on the subject of unauthorized 'Lapo' or any local orders?

65. Most important thing is that rasai should be stopped, that will cut the ground under the feet of tapedar and there will be no justification for him for receiving lapo.

65. Can you suggest any more effectual means for preventing the levy of unauthorized 'Lapo' than the rules of 1914? Could it be prevented by modifications of the rules of the Land Revenue Code?

2. No tapedar should be harmed on account of mistakes found out at inspection unless dishonest misappropriation of Government money or property and gross inefficiency are detected. This will also deprive the inspecting offices of the power of extorting money from tapedars as tapedars being no longer in fear from them will not pay them.

3. No Form No. VIII should be filled except in certain specified big villages or on complaint without the personal orders of the Mukhtiarkar. Mukhtiarkar must satisfy himself before passing such orders that the encroachment seriously affects the Government interest. Encroachment for the effective occupation and cultivation of agricultural land and of sikini land in small villages ought to be condoned.

4. No body should be hauled up in a criminal court of law for gathering firewood from ordinary revenue jungle or for cutting trees from banks of karias.

5. There should be general permission to people to construct brick-kilns in occupied survey numbers. If the occupants spoil their own land they may do it as it is their own business and they are most concerned people.

6. Tapedar should not be allowed to make any remarks on any khas-mokal correspondence or on statements prepared for penalty under section 148, Land Revenue Code. They should be compelled to state the barest facts and nothing beyond them. Any infringement of this procedure should merit dismissal.

7. No garden rates should be charged for vegetables if 1/8th of field is cultivated with vegetables. Vegetables can only be grown at a great expense and with personal application and industry of the cultivator and liberal dose of manure. This industrious husbandry ought not to be taxed.

8. Cultivation done purely by means of wells in kharif and rabi should be charged kharif charkhi rates and it should not be assessed according to the mode of its irrigation in the past years.

9. Small kasis not excavated in violation of the standing orders should not be considered unauthorised and the khatedar should not be penalised for such an unauthorised means of irrigation.

10. If possible, creation of darbaris and chair-sitters should be stopped.

Chher.

66. What do you understand by the term "Chher"?

66. Chher. Labourers supplied by zamindar without payment.

67. Who are the 'Chheras'?

67. They are labourers supplied by zamindars without payment.

68. What kinds of labour are the 'Chheras' called on to perform?

68. Pitching and unpitching of tents, loading and unloading of kit. Fetching fuel, grass and cots. Putting up kacha sheds and preparing ground for camp. They are also employed as beaters at the time of sport.

69. Do the 'Chheras' hold their lands on express or implied conditions to perform such labour when demanded by their zamindars?

69. Only with the haris of influential zamindars it is an express or implied condition to do private or official work for him without getting payment. In the case of small holders or bania zamindars no forced labour is taken from haris nor such a condition would be tolerated.

70. When so employed, do they receive any remuneration in cash or kind from the zamindars? or from officials of Government?

70. In case they go out of their village to work as chheras they get food, otherwise they get neither money nor food.

71. How far is casual paid labour available in your charge?

71. Casual labour cannot be had at the right moment.

72. Is any considerable staff of "beldars" maintained in your charge either by Local Fund or Government?

72. There are about 70 beldars and malhis employed by Local Fund but no such beldars by Governmentt.

73. How far are zamindars, if at all, bound to provide labour on the demand of officials of Government?

73. The zamindars are not bound to supply labour but they do it as a matter of grace.

74. Are any lands held like those of the village servants of the Deccan on condition of rendering service to the community or to Government?

74. No.

75. For what purposes do you require labour on tour?

75. For pitching and unpitching tents, for loading and unloading kit, for fetching water, fuel, grass and for preparing camps.

76. How many labourers do you require daily in camp?

76. On the days of arrival and departure at least 20 men and on other days 6.

77. How many more do you require when pitching or striking camp?

77. Answered above.

78. Whence do you obtain them?

78. From zamindars.

79. Do you pay them anything for their labour or are they given anything by the zamindars?

79. No.

80. What would be the probable cost of substituting casual paid labour? Could this be obtained from the 'Rasai' contractor?

80. 8 annas per head per day.

81. Would it not be possible to get all the work done by a temporary increase while on tour of your own private and official establishments?

81. Employment of 2 khalasis on private expense and 4 khalasis at Government expenses with the aid of camelmen, peons and kotars would do away with the necessity of collecting chher for the camp.

82. How do you obtain labour for shikar?

82. Labour for shikar is obtained from zamindars.

83. What do you pay the men? Have you experienced difficulty in making them accept payment?

83. It is discretionary with the officer who does shikar to pay wages. The beaters are generally paid in lump sum by some officers but mostly they are not paid.

84. Are they given anything by the zamindars?

84. Only food.

85. What labour, if any, is required to supplement the repair of the roads by the local authorities?

85. No extra labour would be required for the maintenance of most frequented roads if all the beldars are allowed to do their work honestly and not taken away from their duties. Most of them now serve as servants of Mukhtiarkars and his office and are utilised as general messengers of Mukhtiarkars and take post from their camps. This results in the indolence of taluka peons. The Mukhtiarkar has a generous provision of peons but their legitimate outdoor duties are done by the malhis.

86. Are the labourers given anything for this work by you or the zamindars or the local officials?

86. No payment is made to them but they are fed by zamindars for the days they work for them.

87. What labour is required in case of floods and breaches of canal banks?

87. Zamindari labour is always secured to close breaches. Generally the zamindars supply labour who are adversely affected by such floods and breaches in canals. In some cases when breach is serious labour is also secured from neighbouring zamindars. It is in their own interest and the interest of their neighbours and no payment should therefore be made.

88. Are the labourers given anything for this work by the zamindars or by Government?

88. Answered in No. 87.

89. How far, if at all, does the employment of the "Chheras" interfere with cultivation and cause loss to themselves or the zamindars?

89. This work is never on a serious scale and never interferes with the cultivation work.

90. How far does the employment of 'belders' interfere with their ordinary work under the Local Boards?

90. During touring seasons beldars are generally taken away from their legitimate work.

91. Have you any special reports on "chher" or local orders?

91. There are no special reports.

92. Do you consider 'Chher' should wholly or partly be suppressed, and if so, what orders would you recommend to be passed by Government.

92. The system of taking chher should be abandoned and the touring officers may be given khalasis to do work which is taken from chheras. Strict orders should be passed that no Local Fund beldars should be detained at an officer's camp or should work in his private garden.

Note.

Rasai is of 3 kinds:—1st—supplies of provisions without payment, 2nd—rozinas, the daily halting allowance paid by tapedars to clerical establishment and menials, 3rd—the payment of annuities in cash. Of these the 3rd is by far the most serious as it interferes with the honest and efficient administration of an office. The 1st, *viz.*, the rasai proper or the free gift of provision and supplies of necessaries is the least troublesome. This rasai is made by individuals of a village where an officer happens to encamp. It is a kind of forced hospitality. It does not affect the people beyond that village; whereas the other two kinds are paid by the tapedars and for compensating himself he has to resort to the general levy of money from the land-owning public whether near or far. The greatest sinner in the matter of rasai is not district officer but the Mukhtiarkar and Head Munshi.

There are three kinds of Mukhtiarkars those strictly honest themselves but who allow liberty to their servants to secure the customary payments. This is by far the smallest class of Mukhtiarkars. Secondly those who only take advantage of rasai system when out on tour and pay for their necessaries when at head-quarters. Thirdly those who generally maintain themselves for all the 12 months both when out on tour or at head-quarters from the rasai fund of the taluka.

Several of the Mukhtiarkars do not make an effort to suppress rasai as they themselves profit from its existence. They take shelter behind the name of the higher officials, and help in creating an opinion that it is the district officers who are to be blamed for the prevalence of this pernicious system.

The horse allowance of Rs. 12 to tapedars is quite inadequate considering the dearness of grain and grass. It is not possible for them to maintain a horse on this allowance which has to keep company with the officer's animal. In Rohri division many tapedars have to maintain a naib which costs him from Rs. 50 to 350 a year. The charges of tapedars have to be made smaller so that they can be managed by one man.

Disbursements to individuals by a tapedar and rasai expenses on his sole responsibility comes to Rs. 300, *i.e.*, this swallows up his whole pay. Besides he has to contribute Rs. 4 to 12 from the lapo proceeds as the need may be for each cultivated 100 acres for the land in his charge. Pay of the menials should be increased.

ORAL EVIDENCE OF MR. ISANI.

To the Chairman.—

The eggs and other supplies are purchased from haris by the zamindars. These are actually brought to camp by the zamindars' men. The tapadar has now no hand in procuring the actual supplies.

I feed my own servants and pay their bills at the bania shop. The peons go themselves and pay for what they get from the bania shop. The clerks also pay their own bills at the bania's shop.

With regard to my answer to question No. 40, I mean that a larger quantity of supplies is consumed by people on tour than in their own houses but they only pay for the normal quantity and not for the actual quantity consumed. No payment is made in this district for the hire of cots but it was made in the district of Nawabshah.

With regard to my answer to question No. 47, I mean that the tapadar has still to make 'rasai' as before where it is not possible to get any contracting zamindar.

With regard to my answer to question No. 51 by central fund, I mean rasai fund.

With regard to my answer to question No. 55, Numbrano is a payment varying from 4 annas to 8 annas per survey number levied by the tapadar at the inspection of crops.

Kharch kabuliyat is a payment of about 12 annas an acre made to the tapadar at the time of renewing his temporary grant of kacha land.

Saliano is an annual payment varying from Rs. 5 to as much as Rs. 50 in the case of big zamindars made to a supervising tapadar to secure his general good will.

Lapo is a cash payment varying from Rs. 2 to Rs. 15 a year. It is paid to a darogha of the Public Works Department. The levy is made at the time of the harvesting of the crop.

With regard to my answer to question No. 57. These levies are 3 or 4 times in excess of the actual requirements of rasai according to a well known Persian proverb.

With regard to my answer to question No. 60, I refer to Head Munshis of inspecting officers' establishments.

The payments to the supervising tapadars are made by the tapadars. In fact all the payments therein mentioned are made by the tapadar. The Huzur Deputy Collector's office is paid by the supervising tapadars deputed to take canal returns to that office, out of the rasai fund. The Daftardar's office is paid in a similar way.

With regard to my answer to question No. 65, I include under rasai the various payments which the tapadar has to make to the various establishments. If these are all stopped then there will not be the same reasons for the tapadar levying lapo. It would prevent systematised corruption, it would not prevent particular corruption from which he has benefits to receive. That kind of corruption the zamindars would not care to stop.

In my answer to question No. 65. Form No. 8 referred to is a register of encroachments both agricultural and residential.

Khas mokal correspondence is correspondence regarding the renewals of temporary leases.

With regard to my note on rasai, hospitality would generally be forced but it would be willing both towards private individuals as well as officials in the case of some big zamindars. They also hope that they may get eventual benefits of some kind or other by showing hospitality and gaining the intimacy of the higher officials.

To the Honourable Mr. Harchandrai.—

In my answer to question No. 39, I mean that the money generally finds its way back either to the servants or the tapadar. I do not think there is any appreciable difference between the system before 1914 and that after 1914 but I think that the violence which was before shown to small zamindars has been stopped and the evils are more subdued.

I think tapadars and zamindars should both be freed from any connection with rasai.

Mr. Monie succeeded in stopping rasai in the Nawabshah district, that is, in the Naushahro division, owing to the energies of the Assistant Collector, Mr. Pope. But it continued in the Nawabshah district, though on a smaller scale, than was the case before Mr. Monie's time. I think similar results could be obtained if the officers exerted themselves all over Sind.

The only difference was the strict supervision of Mr. Pope and Mr. Monie.

The cheras ought not in my opinion to be paid for helping to stop small breaches which it is in their own interest to stop. But they are fed and ought to be fed when taken away some distance to help in stopping serious breaches. This is on account of the urgency of the matter as the Public Works Department would not be able to make arrangements otherwise in time. It would be impracticable to ascertain what each man did and to pay him accordingly for his labour owing to the emergency of the situation.

The 'rasai fund is still maintained but the books are not kept in an open manner. As soon as the accounts are settled the books are destroyed. They keep the accounts now only on small slips of paper.

My division is next to the Frontier district. The zamindars are of the same kind all over the province. Amil zamindars are not zamindars at all. I have not served in the Guni sub-division nor in the Karachi district. Upper Sind Frontier zamindars are shrewder and more careful than the Sindhi zamindars. They are also more hospitable but with a purpose. I know because I am a zamindar and their neighbour. I know them personally.

The fear of punishment by the inspecting officers is one of the chief reasons which have given rise to the tapadar's illegal payments and the exactions made by the tapadars.

If the zamindars were allowed to convert lands for any purpose unconnected with trade it would save complaints being made by tapadars against them and would so reduce the powers of tapadars.

Milk and fuel both have a value, except in forests. An independent contractor will have no difficulty in procuring eggs and chickens in small villages if he only pays properly for them. I object to the chair holding system as it gives power over the zamindars to various departments. The zamindars are very keen on obtaining the privilege of chairs and on retaining it. I would leave it to be decided by a man's respectability and the discretion of officers.

The Public Works Department can exercise pressure on the zamindars, for instance, by making the karia heads smaller and by closing karias on the allegation that the zamindar is wasting water or unauthorisedly giving it to other zamindars. But they cannot be influenced in the matter of rotation of water-supply which is entirely in the hands of the Executive Engineer. The most important power of the Public Works Department is that of impounding cattle found trespassing on the canal banks. The daroghas and muccadams impound cattle and in some cases they have their own pounds. These men are used to obtain rasai for the Public Works Department but not to the same extent as the Revenue Department. All other departments are subsidiary departments. The Revenue Department is the Government.

The zamindars are also afraid of the Police Department. One reason is that the Police Department is the department which withdraws honours generally and another is the exercise of Chapter VIII of the Criminal Procedure Code. They also use these means for rasai and it is more objectionable in their case as they use coercion.

The zamindar does not want to stop corruption on account of his low education just as any other individual who is anxious to obtain a favour.

To the Honourable Mr. Ghulam Hussain.—

The zamindars are afraid of being sent up under Chapter VIII, Criminal Procedure Code, if they incur the general displeasure of the police, not particularly in the matter of rasai.

The rasai in the form of getting free provision of supplies is made for menials and office establishment. The officers pay but not always at the actual rates and the amounts shown in the bills may be less than actually supplied. That might be the case of some officers.

I don't think any district officer receives supplies absolutely gratis. Some are in the habit of making nominal payments. They would get annoyed if they were asked for the actual amounts, *i.e.*, they would get displeased but would not give expression to that displeasure. The zamindar merely hopes to be in the good books of officers by making rasai. He does not necessarily expect to obtain lands.

The servants of some officers can make it hot for the tapadars if proper arrangements are not made for rasai by misrepresenting facts to their masters. Supplies are given in addition to the daily cash payments called rozana.

There is no practical difference now between the system before 1914 and after 1914 except that exactions were then demanded as a matter of right; now they are asked as a matter of favour. The tapadars used to collect in excess under the former system for their own profits. Some of the big zamindars still pay lapo in reduced form to the tapadars and at the same time make cash payments to the menial and clerical establishments.

To a certain extent lapo was stopped by Messrs. Pope and Monie. They could stop rasai because they could supervise their own establishments. They could not stop lapo because they could not supervise the collection of rasai by Mukhtiarkars. Lapo has some connection with rasai but it is not entirely dependent nor entirely independent of it. It is possible for lapo to exist without rasai.

The officers' establishments inspect the records. The Deputy Collector could not do it for them: he would not be able to do the daily routine work of a Deputy Collector. It takes an office of 6 or 7 men, 10 days to inspect a taluka office. It would not be practicable to get the work done by special Deputy Collectors. 6 or 7 Deputy Collectors solely devoted to the work might do it for the whole of Sind.

The Mukhtiarkars depend to a certain extent on the good will of the office establishment of the Collector and Deputy Collector in the routine work. I have worked as an attached Deputy Collector; in that case there were practically two Deputy Collectors in charge of one division. I don't think that each need tour for 210 days. I think tours of Deputy Collectors might be curtailed from 7 to 6 months without detriment to the public service.

Private contractors would give supplies at double the price for which they can be obtained by the tapadar from the market. I don't think that the office establishment could afford to pay those prices.

The zamindars levy deh kharch towards the expenses of the zamindars. It is levied at the time of batai.

The zamindars contribute as lapo from 6 pies to 2 annas per rupee of assessment and the tapadars contribute towards rasai fund in the talukas of Ghotki and Rohri about Rs. 12 per 100 cultivated acres during the last year. In Pano Akil it was Rs. 7 per 100 cultivated acres. The total amounts collected towards rasai fund would be about Rs. 3,000 in Pano Akil and Rs. 4,000 in the Ghotki and Rohri talukas.

To Mr. Sawhney.—

The small kasis referred to in clause 9 of my answer to question No. 65 are small kasis made from a zaminar's karia through his own lands. They should be allowed where there is no engineering objection or any objection from any other zamindar.

Question No. 87. I believe in the case of small breaches the cheras are not fed either by the Public Works Department or zamindars. I am speaking from my experience as a zamindar. A great number of men have to be called to stop the breaches as the work has to be done very rapidly and all the men cannot be employed at once; they have to be employed in shifts.

The zamindar prefers this system to the enforcement of the system under the Irrigation Act. But I think the haris would prefer the system under the Irrigation Act because they would then be paid directly under the latter system.

If the establishments receive a special touring allowance they would be able to pay the extra cost of the contractor's bills, but the increase necessary would be out of proportion to their actual pay. The contractor's charges would probably be double the present prices. I am not prepared to say without working it out what would be the proper allowance for eaco munshi.

I think the zamindars contribute such things as milk, wood and grass but not other things towards the Rasai of the Public Works Department. They do not pay anything in cash except to the Revenue Department, and the Police Department.

The darogha has to make payments to the Public Works Department and he compensates himself by unauthorized income from contractors and the zamindars. But there is no organized system of lapo. The rasai of the Revenue Department is wider because that department has wider connection with zamindars.

If an Engineer or Superintendent of Police had to go for a particular purpose for a couple of days to any place he ought to take his supplies with himself and not to call upon contractors He may get fuel and grass only.

To Mr Mahmud Shah.—

The co-operation of zamindars would be necessary to stop these exactions. I don't think that co-operation could be secured by the district associations of zamindars. I have been in the Rohri sub-division since 3rd January. The figures I have given relate to the general average of past years.

The orders of the Commissioner of 1914 regarding dismissal were communicated to the tapadars. They had practically no effect.

I got my figures from a conference of tapadars and supervising tapadars.

16th April 1918.

WRITTEN EVIDENCE OF MR. ROBINSON.

Preliminary.

1. Name.	1. A. C. Robinson.
2. Appointment.	2. Divisional Forest Officer, Sukkur.
3. Head-quarters.	3. Sukkur.
4. Length of service.	4. 28½ years.
5. Length of service and special experience in Sind.	5. Was in charge of the Forest Working Plans Division in Sind from November 1898 to June 1903 and have been in the Sukkur district since June 1913.

General.

6. What is the area covered by your tour?	6. About 2,000 sq. miles.
7. What is the period of your tour?	7. November to May, both months inclusive.
8. What private servants accompany you on tour?	8. A butler and a cook.
9. What official establishment accompanies you on tour?	9. Two clerks and four peons.
10. What supplies do you and your servants and your official establishment respectively take with you and them on tour?	10. I take all supplies which cannot be obtained in the districts, such as tinned stores, flour, rice, sugar, wines and spirits, aerated water, butter, vegetables and fruit.

The clerks and menial establishments take everything in the way of flour, rice, dal and spices.

11. What supplies do you and they respectively require to be provided locally at your various camps?	11. I require fowls, eggs, ghee, milk and firewood. Office and menial establishments require kids, fowls, milk, ghee and firewood.
12. What private and official furniture do you take on tour?	12. Private furniture consists of tables and chairs, crockery, cutlery, glass lamps and lanterns, teapoys, camp stretcher, bath-room requisites. Office furniture includes tables, chairs, lamps and lanterns, stools, cushions and mattresses.
13. What are your further requirements in the way of cots, water jars or other furniture at your various camps?	13. Cots for office and menial establishments and camelmen and water jars. No other furniture.
14. What tents do you take on tour?	14. Two private tents and a Government office tent.
15. What arrangements are made for accommodating your private and official establishment?	15. The clerks live in quarters provided for forest guards. Office peons and private servants live in camp in a servants' pal and a temporary landhi built of tamarisk brushwood.
16. What arrangements are made for stables at your various camps?	16. I require no stable in camp.
17. What records do you take on tour?	17. Six camel loads of office kit, including tent and furniture.
18. What arrangements are made for your office at your various camps?	18. My own office is accommodated in one of my private tents. The clerks work in the office tent.
19. What labour do you require to be provided locally at your various camps?	19. Labour is required for pitching and striking tents, and for bringing fuel and water.
20. What is the condition of the roads in your charge?	20. They are not in very good condition, but camels and even country carts can get along on them all right.

21. What authority is responsible and what agency is employed for the repair of the roads?

21. I presume District and Taluka Local Boards are responsible for their upkeep, but do not know what agency is employed for repairs.

22. Do you require to have special repairs made, and if so, by what agency, to the roads to your various camps?

22. No.

23. What are your means of transport? Do you engage transport locally or for the whole period of your tour at head-quarters?

23. I employ camels for both riding and transport of kit and engage them for the whole period of my tour.

24. What are your postal arrangements and means of communication with head-quarters?

24. A peon or forest guard carries the post daily to and from head-quarters.

25. What are the usual camping places in your charge?

25. My usual camping places are—

(1) Murya Chachar (Muhromari forest).
(2) Dost Ali Jatoi (Muhromari forest).
(3) Adurtakiyo (Public Works Department bungalow).
(4) Keti Abad (forest).
(5) Garang (Public Works Department bungalow).
(6) Khushal Labano-jo-goth.
(7) Kutta.
(8) Saliani.
(9) Adilpur (Forest bungalow).
(10) Mathelo.
(11) Raoti (forest bungalow).
(12) Gondak (forest).
(13) Reti (Public Works Department bungalow).
(14) Mirpur (Public Works Department bungalow).
(15) Thato Malhno.
(16) Sarhad (Public Works Department bungalow).
(17) Ghotki (district bungalow).
(18) Gemro.
(19) Sadhuja (forest).
(20) Shahpur (forest bungalow).
(21) Azizpur (forest).
(22) Keti Shah (forest).
(23) Ding (forest).
(24) Pano Akil (Public Works Department bungalow).

26. What arrangements are made for preparing or keeping in order the camping grounds?

26. No arrangements are made.

27. Which of them are within practical reach of villages with bania shops or bazars.

27. All of them are within practical reach of banias shops.

28. To which of them are attached vegetable gardens?

28. There are vegetable gardens in the compounds of Public Work Department bungalows at (1) Garang, (2) Pano Akil, and (3) Mirpur.

29. Which of them are provided with bungalows?

29. This is replied to in the answer to question No. 25.

30. What permanent establishment is maintained at such bungalows?

30. The forest bungalows at Shahpur and Adilpur have temporary establishments of malhis who also look after tali plantations. There is a watchman and probably also a mali at each of the Public Works Department bungalows but I cannot say whether they are permanent or temporary.

Rasai.

31. What do you understand by the term 'Rasai'?

31. I understand the term 'Rasai' to mean the arrangement by which officers on tour and their establishments are furnished with local supplies on payment.

32. What are your average daily requirements on tour in the matter of supplies?

32. I require 2 chickens, 6 eggs, 1 chhatak of ghee, 1 seer of milk and firewood.

33. What are the average daily requirements respectively of your private servants and of your official establishment.

33. Official establishment—Milk 2 seers, ghee ¼ seer, kid 1 a week, fowls (occasionally) and firewood.

Private establishment—Milk 1 seer, ghee 2 chataks, fowls (occasionally), firewood.

34. What are the average prices of the various supplies required, such as grain, rice, eggs, fowls, sheep, milk, butter, bajri or jowari stalks and firewood?

34. Average prices are—

Wheat	Rs. 5 to 6 per maund.
Juari	Rs. 5 per maund.
Bajri	Rs. 5 per maund.
Rice (1st sort)	Rs. 10 per maund.
Rice (2nd sort)	Rs. 8 per maund.
Eggs	Annas 6 a dozen.
Fowls	Annas 3 to 5 each.
Sheep (dumba)	Rs. 7 to 9.
Sheep (ordinary)	Rs. 3 to 4.
Butter	Annas 8 a pound.
Ghee	¾ seer per rupee.
Bajri or juari stalks	Rs. 12 to 15 per 100 bundles.
Firewood	Annas 2 to 3 per maund.

35. Is there any market value for milk, stalks and firewood beyond the neighbourhood of large villages or towns?

35. Milk and stalks have value but firewood has no value.

36. What do you estimate to be the average daily aggregate cost of the requirements of your self, your private servants and of your official establishmet?

36. My average daily aggregate cost comes to annas 12, the clerks' to annas 6 and menial establishments to annas 3 each.

37. How are these requirements met? That is to say, who actually provides the various supplies and by whom are they collected and brought to camp?

37. They are met by purchase from villagers and bannia shops and are collected and brought to camp by sub-ranger and forest guards. Supplies from bannia shops are obtained by each one individually on cash payment.

38. How are they paid for?

38. Payment for things collected by the sub-ranger are made to him.

39. What guarantee have you, that the payments reach the actual providers and are not either retained by the collecting agency or repaid to members of your camp?

39. I have no guarantee except that there are no complaints, and Range Forest Officers watch over the doings of their subordinates.

40. How does your estimated average daily cost compare with the actual payments?

40. They are practically the same.

41. If it is greater, by whom is the excess borne? by the haris or zamindars or tapedars or mukhtiarkars?

41. No answer.

42. Is the excess met out of a 'Rasai' fund maintained by the tapedars or mukhtiarkars?

42. No answer.

43. Do you pay anything for water jars, cots or other furniture requisitioned or for materials used to build stables?

43. Cots are borrowed and returned. No payment is made for water jars. No other furniture is requisitioned.

44. Do you obtain vegetables, and if so, on payment, from gardens attached to camping grounds or maintained by local funds?

44. I obtain my vegetables and fruit from Sukkur. At taluka head-quarters, Mukhtiarkars sometimes send me vegetables, probably from local gardens but I do not pay for them.

45. Would it be possible substantially to reduce your requirements by curtailing either your private or official establishment without detriment to the public service?

45. It would not be possible.

46. Would it be possible to curtail or modify the periods of your tour without detriment to the public service?

46. It would not be possible.

47. How far has it been possible to give practical effect to the rules of 1914? Have tapedars actually ceased to collect the supplies or are they only nominally provided by the zamindars?

47. No answer.

48. Have you any modifications to recommend or substitutes for the rules of 1914? Would it be possible to find an independent contractor for each taluka or division in place of the tapedars and zamindars?

48. No answer.

49. Have you been able to give regular and timely intimation of your requirements and of your camps for the information of contractors and zamindars?

49. I have not been able always to give timely intimation of my camps for the reason that I cannot arrange a fixed programme of tour, my movements depending on where I am required most, for departmental thinning operations, inquiry into serious forest offences, check measurement of forest works, forest fires, etc, etc. I have intimated camps a few times but the zamindar has either done nothing or come too late. The zamindar as a rule has no interest in the Forest Department.

50. Have you any special reports on the working of the rules of 1914 or any special local orders?

50. No answer.

51. Do you receive "dhalis" of vegetables and fruits and presents of game or sheep from any subordinate officials or from any class of zamindars?

51. No, except for the dalhi of vegetables which I receive sometimes from Mukhtiarkars at taluka headquarters.

52. What do you estimate to be the average cost of such "dhalis" and sheep?

52. A dalhi of vegetables would be worth about annas 4.

53. What are the orders on the subject, and have you experienced any difficulty in carrying out those orders of Government?

53. I do not think that the orders of Government forbid the acceptance of flowers, fruit and vegetables in moderation from persons who can afford to give them. I have not experienced any difficulty in that way.

Lapo.

54. What do you understand by the term 'Lapo'?

55. How many forms are there of unauthorized 'Lapo'?

56. By whom and from whom is each form of unauthorized 'Lapo' levied and for what ostensible purposes?

57. How is each form of unauthorized 'Lapo' levied? At fixed rates per year or per acre or per survey number or per assessment of land revenue or per camp?

58. How far is unauthorized 'Lapo' utilized to cover the cost of 'Rasai' for touring officials? Is it converted for that purpose into a 'Rasai' Fund?

59. If so, who manages the 'Rasai' Fund?

60. How far is unauthorized 'Lapo' utilized for money presents to the private or official establishments of touring officials? What are the usual amounts of such presents and to what extent are they made out of the 'Rasai' Fund?

61. How far is unauthorized 'Lapo' exacted for particular favours in matters of land revenue, irrigation, police and forests?

62. How far is unauthorized 'Lapo' utilized to mitigate the strictness of examinations of official records by the establishments of touring officials?

63. Has the levy of unauthorized 'Lapo' been affected by the rules of 1914?

64. Have you any special reports on the subject of unauthorized 'Lapo' or any local orders?

65. Can you suggest any more effectual means for preventing the levy of unauthorized 'Lapo' than the rules of 1914? Could it be prevented by modifications of the rules of the Land Revenue Code?

54-65. I understand lapo to mean a form of exaction levied for favours bestowed. I do not think that the Forest Department has much to do with lapo nowadays. It used to be said that lapo was levied for permission to cut wood for Persian wheels, and for hedging cultivation, also to remove firewood for burning. Permission was also granted to graze plough-cattle illicitly. It is known as 'Nari' when levied at the time of sowing, 'Valh' at the time of reaping and 'Lapo' at the time of removal from dera or threshing-floor. Possibly the custom is not yet quite extinct but it is held under strict restraint. It has nothing whatever to do with rasai; there is no rasai fund in the Forest Department. The remedy is to pay Forest subordinates better, at least a living wage—considering the work they have to do and the valuable property in their charge, their pay should be at least 33⅓ per cent. better than it is. Forest guards should be on pay ranging from Rs. 12 to 18. No subordinate below the grade of forester should be in charge of a round or sub-range and foresters should be paid from Rs. 25 to 50 according to grades with Rs. 15 as hor se allowance.

Chher.

66. What do you understand by the term "Chher"?

66. Chher is understood to mean free labour.

67. Who are the 'Chheras'?

67. Villagers and persons who own and graze cattle in forest.

68. What kinds of labour are the 'Chheras' called on to perform?

68. They help to pitch and strike my tents and to carry fuel and water.

69. Do the 'Chheras' hold their lands on express or implied conditions to perform such labour when demanded by their zamindars?

69. I do not think so. It is merely the perpetuation of a custom that has gone on from time immemorial.

70. When so employed, do they receive any remuneration in cash or kind from the zamindars? or from officials of Government?

70. No.

71. How far is casual paid labour available in your charge?

71. It is not available to any large extent. Most, if not all, of it is taken up in forest fellings, irrigation works and cultural operations.

72. Is any considerable staff of "beldars" maintained in your charge either by local funds or Government?

72. I do not know.

73. How far are zamindars, if at all, bound to provide labour on the demand of officials of Government?

73. I do not know, but I do know that zamindars are of no use to the Forest Department.

74. Are any lands held like those of the village servants of the Deccan on condition of rendering service to the community or to Government?

74. No.

75. For what purposes do you require labour on tour?

75. Please see answer to question No. 68 above.

76. How many labourers do you require daily in camp?

76. Two or three boys are usually employed.

77. How many more do you require when pitching or striking camp?

77. Eight to ten men come and work for 2 or 3 hours for pitching and striking tents.

78. Whence do you obtain them?

78. They are maldars or cattle-graziers in forest.

79. Do you pay them anything for their labour or are they given anything by the zamindars?

79. No, except that the boys get bakshish.

80. What would be the probable cost of substituting casual paid labour? Could this be obtained from the 'Rasai' contractor?

80. About Rs. 5 for each camp.

81. Would it not be possible to get all the work done by a temporary increase while on tour of your own private and official establishments?

81. It would be possible to get the work done by a temporary increase of establishments, but while mitigating the chher trouble the rasai trouble would be enhanced.

82. How do you obtain labour for shikar?

82. I do not obtain labour for shikar.

83. What do you pay the men? Have you experienced difficulty in making them accept payment?

83. No reply.

84. Are they given anything by the zamindars?

84. No reply.

85. What labour, if any, is required to supplement the repair of the roads by the local authorities?

85. I do not require any road repairs to be done.

86. Are the labourers given anything for this work by you or the zamindars or the local officials?

86. No reply.

87. What labour is required in case of floods and breaches of canal banks?

87. Zamindars provide labour.

88. Are the labourers given anything for this work by the zamindars or by Government?

88. I do not know.

89. How far, if at all, does the employment of the "Cheras" interfere with cultivation and cause loss to themselves or the zamindars?

89. Not at all. No loss is caused.

90. How far does the employment of 'beldars' interfere with their ordinary work under the Local Boards?

90. I do not employ beldars.

91. Have you any special reports on "Chher" or local orders?

91. No.

92. Do you consider 'Chher' should wholly or partly be suppressed, and if so, what orders would you recommend to be passed by Government.

92. No. I do not consider that any orders of Government are necessary. The chher system obtains in all the districts of the Presidency Proper and no exception is taken. No hardship is imposed on the people to come for 2 or 3 hours and pitch or strike an officers' tents provided of course that they are not called away from occupations the temporary relinquishment of which would cause them loss. As a fact though persons who are employed would not leave their work but would depute other male members of their family to take their place; and, after all, the few men required out of a group are easily found, and the people themselves are not unwilling.

ORAL EVIDENCE OF MR. ROBINSON, D. F. O.

To The Honourable Mr. Harchandrai.—

There are lands in forests given to zamindars for cultivation. I think altogether 138 acres were so given last year. Some land is reserved for departmental cultivation. The land is cultivated by haris who get 10 acres free and cultivate the other land for the Forest Department. The produce of that land comes to the Forest Department. They have also their own lands in the revenue area.

I sometimes encamp near their fields. They have nothing to do with giving me supplies. There are a number of graziers in the forests called maldars. There must be hundreds of them.

The forest guard is the man who deals immediately with these maldars. He gets Rs. 9 to 10 pay. Above him is a sub-ranger on Rs. 12. Above him is the Range Forest Officer who gets Rs. 50 to Rs. 100. There are also foresters on Rs. 20 to 35. Forest Rangers are all educated men. All the new men come from Dehra Dun. The Forest guards and Sub-rangers are illiterate and foresters are literate. The Range Forest Officer disburses the pay to forest guards. I have heard that forest guards do not actually get their pay and in consequence they live upon the maldars. I think the greater part of the fees for grazing never reach Government; but that appears to have improved since the rate of fees has been reduced about 2 years ago. Now a larger total is secured by Government. I cannot say whether the forest guards or maldars make rasai for touring forest officers; it has never come to my notice. I do not think there is any rasai system in the Forest Department.

It is not necessary to employ any other agency for the purpose of securing supplies, for supplies are procurable in the places where I encamp. The sub-rangers get the local supplies from maldars and from banias and also from villagers. They get eggs, milk and fowls. I have always paid for these articles and I cannot say if they have been supplied by the maldars free.

I have never heard of any complaint that they have not received payments. I could not find the copy of the order of the Commissioner in Sind of 1914 in my office. I do not remember to have received any circular from the Commissioner, but I had one last year from Mr. Moysey. I took steps to see that the Circular was carried out. I used to write to the Mukhtiarkars but the zamindars never turned up. So I stopped writing.

To the Honourable Mr. Ghulam Hussain.—There are forest contractors. I do not know if they pay a certain percentage on their contracts.

WRITTEN EVIDENCE OF THE HON'BLE MR. PIR BAKSH.

Preliminary.

1.	Name.	The Honourable Khan Bahadur Mian Pir Baksh.
2.	Occupation.	Retired Deputy Collector.
3.	Extent of business or zamindari; give amount of income-tax or land revenue.	Pensioner and landlord. Income-tax Rs. 35. Land revenue about Rs. 250.
4.	Residence.	Sukkur.
5.	Public employment, if any, such as member of Municipality Local Boards or Honorary Magistrate.	(1) 1st class Honorary Magistrate. (2) Vice-President, District Local Board, Sukkur. (3) President, Anjuman-i-Islam, Sukkur. (4) President, Sukkur Municipality. (5) Additional Member, Legislative Council, Bombay.

Rasai.

6.	What do you understand by the term "Rasai"?	Arrangement of supply of provisions.
7.	How many years experience have you had in making Rasai?	I have never made rasai.
8.	What are the camping grounds for which you have to make Rasai?	None.
9.	What officers frequent those camps?	See No. 8 please.
10.	What supplies do those officers require for themselves?	Not known, as I have had no occasion to arrange for their supplies.
11.	Whence do you get those supplies, namely, grain, rice, eggs, fowls, sheep, milk, butter, vegetables, bajri or juari stalk and firewood?	Do. do.
12.	Do you get them from your haris or from banias or from your own house or from other zamindars?	Do. do.
13.	Do you pay for them, and if so, at what average rates?	See No. 8 please.
14.	Have milk, stalks and firewood market values beyond the neighbourhood of large villages and towns?	No market value in such small hamlets for milk and fuel.
15.	Do you get firewood from the jungles? Do you pay anything for it and what does it cost you to bring it to camp?	See No. 8 please.
16.	What is the average daily cost of the supplies required by the officers themselves?	I can't say.
17.	Do you have to provide supplies also for the private servants and official staff of the officers?	No.
18.	What is the average daily cost of such supplies?	I can't say.
19.	Do you have to provide also for the clerks of the officers?	No.
20.	What is the average daily cost of such supplies?	I can't say.

21. Do you have to provide water jars, cots or other furniture or materials for building stables?

No.

22. What does that cost you for each camp?

Nil.

23. Do you receive payment in full or in part from the officer and from their private servants, official staff and clerks?

See No. 8 please

24. If not, does the loss fall on your haris or on you?

Do.

25. Do you have to provide quarters for the clerks?

No.

26. If so, does it cost you anything and do you receive payment?

See 25 please.

27. Do you have to provide camels, horses, carts or carriages?

No.

28. If so, what does it cost you and do you receive payment?

See 27 please.

29. Do you have to make Rasai for Mukhtiarkars, Public Works Supervisors, Police Inspectors and any other subordinate officials?

No.

30. If so, what does it cost you and do you receive payment?

See 29 please.

31. What is the aggregate cost to you each year of making Rasai?

Nil.

32. Do you make the Rasai yourself or is it still actually made by the tapedars or by the contracting zamindars?

I make no Rasai. I learn zamindars make rasais.

33. How do you receive payment? Do you prepare bills or do the tapedars? Or are the payments made through contracting zamindars?

(1) No, *vide* 29. As to the latter part, I can't say.

34. Do you approve of the system of giving the contracts to zamindars or would you prefer the appointment of contractors independent of the tapedars and zamindars?

Independent contractors who are not zamindars.

35. Would it be possible to find such contractors for whole talukas or sub-divisions of the district?

Yes, for large camps in towns and big villages only.

36. What are your special objections to Rasai and have you any special recommendations to make as to the arrangements to be made for "Rasai" by Government?

Objections are that the Rasai throws additional burden on the zamindars and in some cases on the poor haris, who are least able to sustain the same. Government should appoint special patels as I believe is the practice in the Presidency Proper.

37. Do you present "dhalis" of fruit, vegetables or sheep to any officers? If so, what does it cost you?

I give no dhali.

38. Do you consider the practice should be prohibited by Government?

Yes, execption should be made in case of men of position.

Lapo.

39. What do you understand by the term 'Lapo'?

Exactions from zamindars and cultivators by Government servants.

40. How many forms are there of unauthorised 'Lapo'? Is it levied only in the Revenue Department or also in the Public Works, Police and Forest Departments?

As far as I am aware there is only one form of cash payment. The practice is believed to exist in the departments referred.

41. How is each form of unauthorised 'Lapo' levied? In lump sum or fixed rates per camp or per acre or per survey number or per assessment of Land Revenue?

I have no personal knowledge.

42. By whom is each form of unauthorised 'Lapo' levied and for what ostensible purpose? By tapedars, abdars and daroghas, Sub-Inspectors and thanedars and Forest Rangers?

By tapedars and other subordinates chiefly for their own personal use under different pretexts.

43. Is unauthorised 'Lapo' levied to cover the cost of Rasai for touring officials, or do you have to pay 'Lapo' as well as make Rasai?

(1) No, see 42.

(2) I neither pay lapo nor make rasai.

44. Is unauthorised 'Lapo' levied for making money presents to the private or official establishments of touring officials or do you have to pay 'Lapo' as well as make such presents?

(1) No, see 42.

(2) I neither pay lapo, nor make money presents.

45. What are the usual amounts of such presents and for what purposes are they paid? Do they take the form of daily allowances?

I do not know.

46. Is unauthorised 'Lapo' exacted for particular favours, and if so, what in matters of land revenue, irrigation, police and forests?

I can't say.

47. What are the usual amounts of such exactions and by whom are they exacted?

(1) I can't say

(2) See 42.

48. What do you have to pay each year in the aggregate on account of 'Lapo' and exactions of the nature of 'Lapo'?

Nil.

49. Has the amount been reduced by the rules of 1914, and the system of giving Rasai contracts to zamindars?

I learn it has been suppressed, namely, reduced and minimized.

50. Has the amount been reduced by the system of payments of land revenue direct to the Mukhtiarkars?

Yes.

51. Have you any special recommendations for the prevention of 'Lapo'? Could it be stopped by modifications of the Revenue or Police systems or any other special orders of Government?

I only suggest that the giver and taker of unauthorized lapo, when detected, should be severely punished. No change of systems of Police or Revenue Department is easy for any single man to suggest. It will to great extent prevent the evil, if licenses to carry arms for shooting purposes and parwanas for chairs in Durbars are granted by the Collector only based on his personal information collected during his tour without referring to the Police or Subordinate Revenue or other Departments, and no proceedings under Land Revenue Code for unauthorized cultivation and encroachment on Government land are undertaken without personal enquiry by the Assistant or Deputy Collector. As regards khas mokul, the tapedars and Mukhtiarkars need not be consulted.

Chher.

52. What do you understand by the term "Chher"?

A gang of labourers.

53. Who are the Chheras?

Ordinary coolies, fuel-cutters, cartmen, cultivators, etc.

54. What kinds of labour are the Chheras called on to perform?

That depends upon the nature of demands made by respective officers.

55. Do the Chheras hold their lands on express or implied conditions to perform such labour when demanded by their zamindars?

Yes, in many cases.

56. When so employed, do they receive any remuneration in cash or kind from the zamindars? Or from the officers of Government?

Yes, when employed by zamindars on their own account, the chheras are either fed or shown consideration at the time of batai and in giving takavi, etc.

(2) From officers in cash.

57. How many Chheras are required at the camps of different officials?	I cannot say exactly.
58. How many are required daily for bringing supplies, water, stalks and wood? How many more for preparing the ground and pitching and striking the camps?	I cannot say.
59. Do they get anything for these services from the officers or from the zamindars?	See 56.
60. How many Chheras are required for shikar?	I do not know.
61. Do they come willingly or not and do they get anything from the officers or from the zamindars?	I do not know.
62. How many Chheras, if any, are required for supplementing repairs to the roads by the Local Boards?	I cannot say.
63. Are such repairs of benefit to the public as well as to the officers?	Public as well as officers.
64. Do they get anything for such labour from the officers, zamindars or Local Boards?	When Local Board employ chheras they are paid; see also 56.
65. How many Chheras are required in case of floods and breaches of canal banks?	One cannot say. It depends upon the extent of floods and breaches.
66. Do they get anything for such labour from the zamindars or officers of Government?	Generally from zamindars as well as officers. But in such cases, the zamindars and villagers voluntarily come forward to close breaches as expeditiously as possible in order to save their crops, villages, etc.
67. Does the employment of Chheras interfere with cultivation and cause loss to themselves and the zamindars?	Not so far as I know, except in cultivation or harvest season.
68. How far is casual paid labour available in your neighbourhood?	Yes, say within 100 or so; but it requires time to collect them.
69. Could it be procured by a contractor independently of the zamindars?	Yes, by contractor in the neighbourhood of big towns.
70. Do you consider "Chher" ought to be abolished or modified in any way by Government.	No chher is necessary for the touring officers. For canal clearance there are contractors and therefore no necessity. For breaches in canals and bunds chher is necessary and no modification therein is necessary.

ORAL EVIDENCE OF THE HON'BLE MR. PIR BAKSH.

To the Hon'ble Mr. Harchandrai.—

I have merely heard that rasai has been reduced since 1914. I would not contradict the statement that it has not been minimised. I left the service 12 years ago.

To the Hon'ble Mr. Ghulam Husain.—

There is certainly rasai in Sind. There is also lapo in Sind.

WRITTEN EVIDENCE OF MR. GOPALDAS HARUMAL.

Preliminary.

1.	Name.	1. Gopaldas Harumal Jhangiani.
2.	Appointment.	1. Sub-Divisional Officer, Public Works Department.
3.	Head-quarters.	3. Sukkur.
4.	Length of service.	4. 12 years.
5.	Length of service and special experience in Sind.	5. All the 12 years in Sind.

General.

6.	What is the area covered by your tour?	6. About three-fourth of Rohri taluka.
7.	What is the period of your tour?	7. Whole year.
8.	What private servants accompany you on tour?	8. One cook and one camelman only.
9.	What official establishment accompanies you on tour?	9. One clerk, 3 or 4 menials and 2 camelmen.
10.	What supplies do you and your servants and your official establishment respectively take with you and them on tour?	10. I cannot exactly say, as for myself I take everything except meat, milk and fuel.
11.	What supplies do you and they respectively require to be provided locally at your various camps?	11. Milk, fuel and meat sometimes.
12.	What private and official furniture do you take on tour?	12. None.
13.	What are you further requirements in the way of cots, water jars or other furniture at your various camps?	13. Personally for myself cots and furniture are available at the inspection bungalows; cots for menials and water jars for all are required.
14.	What tents do you take on tour?	14. None.
15.	What arrangements are made for accommodating your private and official establiahments?	15. None, as there are outhouses to all Public Works Department bungalows.
16.	What arrangements are made for stables at your various camps?	16. None, as already stated above.
17.	What records do you take on tour?	17. Current records.
18.	What arrangements are made for your office at your various camps?	18. None.
19.	What labour do you require to be provided locally at your various camps?	19. None.
20.	What is the condition of the roads in your charge?	20. Bad.
21.	What authority is responsible and what agency is employed for the repair of the roads?	21. Local Fund Department. Local fund contractors.
22.	Do you require to have special repairs made, and if so, by what agency, to the roads to your various camps?	22. No.
23.	What are your means of transport? Do you engage transport locally or for the whole period of your tour at head-quarters?	23. Baggage camels for whole period, but if not available, bullock carts are used.
24.	What are your postal arrangements and means of communication with head-quarters?	24. Government tapali of my sub-division brings my post.
25.	What are the usual camping places in your charge?	25. Ghulam-jo-Goth, Sahipat, Malaho, 12th mile Nara and Arore.

26. What arrangements are made for preparing or keeping in order the camping grounds?

26. There are no camping grounds in my charge. All the above are provided with bungalows.

27. Which of them are within practical reach of villages with bania shops or bazars?

27. All except 12th mile Nara.

28. To which of them are attached vegetable gardens?

28. One only at Ghulam-jo-Goth.

29. Which of them are provided with bungalows?

29. All.

30. What permanent establishment is maintained at such bungalows?

30. A chowkidar for each bunglow.

Rasai.

31. What do you understand by the term 'Rasai'?

31. It has a very wide meaning. It now means supply of provision.

32. What are your average daily requirments on tour in the matter of supplies?

32. ½ seer of milk, about 5 seers of fuel and ¼ seer of meat sometimes.

33. What are the average daily requirements respectively of your private servants and of your official establishment?

33. I cannot exactly say.

34. What are the average prices of the various supplies required, such as grain, rice, eggs, fowls, sheep, milk, butter, bajri or jwari stalks and firewood?

34. Prices of them vary at different camps and I cannot give the exact price.

35. Is there any market value for milk, stalks and firewood beyond the neighbourhood of large villages or towns?

35. There is no market value for milk and fuel.

36. What do you estimate to be the average daily aggregate cost of the requirements of yourself, your private servants and of your official establishment?

36. (a) That depends upon what one requires, it may vary from annas eight to rupees two per day including purchases from the bazar. (b) I cannot say.

37. How are these requirements met? That is to say, who actually provides the various supplies and by whom are they collected and brought to camp?

37. Fuel, milk and meat by the daroga of the beat.

38. How are they paid for?

38. Fuel and milk have got no value and therefore are not paid for.

39. What guarantee have you, that the payments reach the actul providers and are not either retained by the collecting agency or repaid to members of your camp?

39. The amount is paid to the daroga. The guarantee is that I have received no complaint upto this time.

40. How does your estimated average daily cost compare with the actual payments?

40. I cannot say.

41. If it is greater, by whom is the excess borne, by haris or zamindars or tapedars or mukhtiarkars?

41. If it is greater, the difference is paid by the daroga, and the establishment under him.

42. Is the excess met out of a 'Rasai' fund maintained by the tapedars or mukhtiarkars?

42. No rasai fund maintained in Public Works Department.

43. Do you pay anything for water jars, cots or other furniture requisitioned or for materials used to build stables?

43. No.

44. Do you obtain vegatables, and if so, on payment, from gardens attached to camping grounds or maintained by local funds?

44. Yes, on payment from large towns and villages and from Public Works Department gardens whenever available.

45. Would it be possible substantially to reduce your requirements by curtailing either your private or official establishment without detriment to the public service?

45. Is not possible.

46. Would it be possible to curtail or modify the periods of your tour without detriment to the public service?

46. Same as above.

47. How far has it been possible to give practical effect to the rules of 1914? Have tapedars actually ceased to collect the supplies or are they only nominally provided by the zamindars?

47. It is not possible to give practical effect to rules of 1914 as I cannot give timely intimation to the zamindars.

48. Have you any modifications to recommend or substitute for the rules of 1914? Would it be possible to find an independent contractor for each taluka or division in place of the tapedars and zamindars?

48. No. It is possible for large towns and villages, but it is very difficut for camps in jungles.

49. Have you been able to give regular and timely intimation of your requirements and of your camps for the information of contractors and zamindars?

49. No.

50. Have you any special reports on the working of the rules of 1914 or any special local orders?

50. No.

51. Do you receive "Dhalis" of vegetables and fruits and presents of game or sheep from any subordinate officials or from any class of zamindars?

51. Yes, dhali worth Re. one or two only from zamindars occasionally on holidays.

52. What do you estimate to be the average cost of such "Dhalis" and sheep?

52. Rs. one or two.

53. What are the orders on the subject and have you experienced any difficulty in carrying out those orders of Government?

53. The orders are that flowers and the like may be accepted. I find no difficulty in carrying out these orders of Government.

Lapo.

54. What do you understand by the term 'Lapo'?

54. Lapo is a sort of cash taken by a tapedar or a daroga from the zamindar.

55. How many forms are there of unauthorized 'Lapo'?

55. (a) Lapo by tapedar, (b) Lapo by the daroga.

56. By whom and from whom is each form of unauthorized 'Lapo' levied and for what ostensible purposes?

56. Please see answers Nos. 54 and 55. I hear they contribute some portion of it towards rasai and rasai expenses.

57. How is each form of unauthorized 'Lapo' levied? At fixed rates per year or per acre or per survey number or per assessment of land revenue or per camp?

57. I hear tapedar's lapo is one anna in a rupee and that of the daroga vary from Re 1 to Rs. 2 per karia head and 8 annas to Re. 1 per khuada.

58. How far is unauthorized 'Lapo' utilized to cover the cost of 'Rasai' for touring officials? Is it converted for that purpose into a 'Rasia' fund?

58. Part of lapo used for rasai purposes.

59. If so, who manages the 'Rasai' fund?

59. No rasai fund in Public Works Department.

60. How far is unauthorized 'Lapo' utilized for money presents to the private or official establishments of touring officials? What are the usual amounts of such presents and to what extent are they made out of the 'Rasai' fund?

60. The amounts in each case vary. There is no rasai fund in Public Works Department.

61. How far is unauthorized 'Lapo' exacted for particular favours in matters of Land Revenue, Irrigation, Police and Forests?

61. There is no hard and fast rule about it.

62. How far is unauthorized 'Lapo' utilized to mitigate the strictness of examinations of official records by the establishments of touring officials?

62. No examination of official records is made by the sub-divisional clerk, Public Works Department.

63. Has the levy of unauthorized 'Lapo' been affected by the rules of 1914?

63. No.

64. Have you any special reports on the subject of unauthorized 'Lapo' or any local orders?

64. No.

65. Can you suggest any more effectual means for preventing the levy of unauthorized 'Lapo' than the rules of 1914? Could it be prevented by modifications of the rules of the Land Revenue Code?

65. The pay of the menials and darogas should be increased.

Chher.

66. What do you understand by the the tem "Chher"?

66. It means any gang or party of labourers.

67. Who are the 'Chheras'?

67. They are mostly haris of zamindars.

68. What kinds of labour are the 'Chheras' called on to perform?

68. In Public Work Department in case of breaches or canal clearance late in the season.

69. Do the 'Chheras' hold their lands on express or implied conditions to perform such labour when demanded by their zamindars?

69. I do not know.

70. When so employed, do they receive any remuneration in cash or kind from the zamindars? or from officials of Government?

70. When employed in Public Works Department they get either food or cash payments.

71. How far is casual paid labour available in your charge?

71. No casual paid labour available outside large towns.

72. Is any considerable staff of "beldars" maintained in your charge either by local funds or Government?

72. A considerable number of beldars is employed by Public Works Department.

73. How far are zamindars, if at all, bound to provide labour on the demand of officials of Government?

73. Please see section 58 of Irrigation Act.

74. Are any lands held like those of the village servants of the Deccan on condition of rendering service to the community or to Government?

74. I do not know.

75. For what purposes do you require labour on tour?

75. I do not require any labour on tour.

76. How many labourers do you require daily in camp?

76. I do not require any.

77. How many more do you require when pitching or striking camp?

77. No tents are taken and hence no labour required.

78. Whence do you obtain them?

78. No reply.

79. Do you pay them anything for their labour or are they given anything by the zamindars?

79. See please answer to question 77.

80. What would be the probable cost of substituting casual paid labour? Could this be obtained from the 'Rasai' contractor?

80. Do.

81. Would it not be possible to get all the work done by a temporary increase while on tour of your own private and official establishments?

81. Do.

82. How do you obtain labour for shikar?

82. I do not make any shikar.

83. What do you pay the men? Have you experienced difficulty in making them accept payment?

83. Please see answer to question No. 82.

84. Are they given anything by the zamindars?

84. Do.

85. What labour, if any, is required to supplement the repair of the roads by the local authorities?

85. Roads are not in charge of Public Works Department.

86. Are the labourers given anything for this work by you or the zamindars or the local officials?

86. Please see answer to question No. 85.

87. What labour is required in case of floods and breaches of canal banks?

87. Paid labour.

88. Are the labourers given anything for this work by the zamindars or by Government?

88. They are given either food or cash from the Government: zamindars also feed them sometimes.

89. How far, if at all, does the employment of the "Chheras" interfere with cultivation and cause loss to themselves or the zamindars?

89. I am not in a position to say as I am not a Revenue officer.

90. How far does the employment of 'beldars' interfere with their ordinary work under the Local Boards?

90. I do not know.

91. Have you any special reports on "Chher" or local orders?

91. No.

92. Do you consider 'Chher' should wholly or partly be suppressed, and if so, what orders would you recommend to be passed by Government?

92. No change is recommended so far Public Works Department is concerned.

ORAL EVIDENCE OF MR. GOPALDAS.

To the Chairman.—

I am an Overseer on Rs. 80 in charge of the Sukkur-Rohri buildings. I have been in charge of canals in other districts. My present charge includes canals as well as buildings.

The daroghas generally make arrangements for the supplies of touring officers. Sometimes they come and consult us. The milk for touring officers is got from maldars who graze their cattle on canal banks. The fuel is brought either from lands in charge of the Public Works Department or also from Revenue land. The fodder for horses is got from the zamindars. The daroghas get eggs, chickens and other small things from the villagers.

The tapadars have nothing to do with procuring supplies for touring officers of the Public Works Department.

The darogha prepares the bill and gets payments at the end of the camp. The darogha is responsible for paying for the actual supplies and I think he does pay them.

The darogha gives free supplies to the establishment for the first day and even those under him pay the costs. Generally the Sub-Divisional Officer has nothing to pay; he does pay sometimes when the cost is great. There is also cash payment made to the establishment and staff. A butler would get Rs. 2, a peon Rs. 2 to Rs. 5. The payment of Rs. 2 to 5 is made for the whole number of pattawalls. Nothing is paid to clerks.

We supply the necessary labour from our own beldars and muccadams. We don't make use of the haris of zamindars. Nothing is given to beldars for the work.

The daroghas purchase water jars and borrow cots from the haris. The darogha pays for the jars. Nothing is paid for the hire of cots. Daroghas are not paid for jars. Sometimes the jars would be old and sometimes new.

Only 4 or 5 beldars are required as the Executive Engineers now take only 1 or 2 clerks and 1 or 2 peons.

The darogha makes good his expenses by lapo levied from zamindars. Expenses of daroghas are not very much and the lapo that is levied is much more than sufficient to cover the expenses of rasai. The darogha keeps all the balance of lapo and he does not divide it with overseers and supervisors.

There is no regular practice of levying 10 per cent. from contractors but there may be black sheep who do so. I think the most they would take would be 3 to 5 per cent.; I should not think that it would be about 10 per cent.

To the Honourable Mr. Harchandrai.—

I think if any sum is taken from contractors it might be taken separately by the clerks, overseers and supervisors. I don't think a lump sum is taken and then divided amongst them.

The contractor might think that he would gain an advantage by getting bad work passed but I don't think that bad work will be passed.

I don't think a contractor would get a canal opened before his canal clearance has been measured and so gain an advantage.

A mistri would probably first inspect the masonry work. Above him would be a sub-overseer, above him an overseer, above him a supervisor or Sub-divisional Officer.

The work would be measured by an overseer and any superior officers. In some cases the measurements will have to be taken on trust by the Executive Engineer but in many cases they are measured and checked by the Executive Engineer. If the check is made by the Assistant Engineer it would not be necessary again to be made by the Executive Engineer.

I don't think that payments made by the contractors go towards 'rasai.'

I don't think that the pay of beldars and muccadams is sufficient for them to maintain themselves. I think they take Re. 1 or Rs. 2 from cattle owners for permitting their cattle to graze on canal banks or allowing them to cut branches of trees, but I don't think they take anything from zamindars. Muccadams sometimes beg grain from the zamindar. They go and demand it though they are sometimes paid and sometimes not by the zamindars.

Daroghas could in the case of katcha sluices improperly allow an increased supply of water to zamindars. It is the duty of daroghas to report waste of water by zamindars.

I think lapo is paid as a customary payment. I can't say if it is paid voluntarily or for a consideration.

My clerks receive no payments from daroghas. My private servants get payments from daroghas. Such payments ought to be abolished. It is the Sub-Divisional Officer who has the power to recommend the widening of sluices: that means overseers, supervisors, Sub-Engineers and Assistant Engineers and sometimes sub-overseer.

The pay of overseers and supervisors is enough for them to maintain themselves.

To the Honourable Mr. Ghulam Hussain.—

The zamindar does not arrange for the rasai of the Public Works Department. I have read the proclamation of 1914 of the Commissioner in Sind. I can't say if Daroghas know of the proclamation. I know that rasai ought not to be done by Government servants. It is impossible for us to call on zamindars to make rasai as we have to move suddenly in case of breaches of canals and of floods.

The circular is not being obeyed as it is impossible to obey it.

The Darogha does not pay maldars for milk. They don't receive payment because their cattle might be impounded and also there is no market value for milk. Fodder is supplied gratis by zamindars.

To Mr. Sawhney.—

I can't say that all daroghas levy lapo but I have heard that some do. Even daroghas who have no camping grounds in their charge take lapo. There is no connection between rasai of officers and the amounts *i.e.*, percentages taken from contractors.

I don't think the excess when it occurs after the expenses of rasai are paid is anything very great.

The zamindars do not show any inclination to make rasai for the Public Works Department, as they do for the Revenue Department. The darogha makes rasai through his own efforts. The Darogha cannot make zamindars mend a bad road for touring officers of the Public Works Department but the zamindars might do it as a favour.

The beldars while helping at the camp do their other duties also in addition. New jars are bought when old ones are not available.

The contractors consider it as a custom that certain amounts have to be paid to the sub-ordinates of the Public Works Department. The contractors might take that in consideration when making their tenders. The payment by contractors has nothing to do with the quality of work turned out. That is for the Executive Engineer to decide; he has to check. The subordinates of the Executive Engineer cannot know what work will be checked by the Executive Engineer. All work must therefore be done equally well.

The darogha has nothing to do with water after it leaves the sluices.

I don't know of any Assistant Engineer who takes a fee from contractors.

We have to change muccadams and beldars frequently. We have to change them if they don't look after the work well.

I don't think that their employment is very paying but they can live upon it.

Daroghas could be employed in making supplies in cases of emergency. In other ordinary cases it might be left to contractors.

To Mr. Mahmud Shah.—

The beldars and muccadams would recoup themselves by money taken from the maldars. They don't share in lapo taken by daroghas.

To the Chairman.—

Daroghas have sometimes to report on the increase of water supply by the zamindars but these reports are checked personally on the spot by the Sub-Divisional Officer.

WRITTEN EVIDENCE OF MR, ATMARAM.

Preliminary.

1. Name.	1. Mr. Atmaram.
2. Appointment.	2. Mukhtiarkar.
3. Head-quarters.	3. Sukkur.
4. Length of service.	4. Thirty-five years.
5. Length of service and special experience in Sind.	5. Whole time in Sind.

General.

6. What is the area covered by your charge?	6. 272 square miles.
11. What supplies have to be provided for touring officials?	11. Eggs, chickens, meat, fuel, butter, milk, grass and other eatable things are purchased from banias shop.

		Assistant Collector.	Collector.	Commissioner.
13. What are their requirements in the way of cots, water jars or other furniture at your various camps?	13. Cots ...	15	30	50
	Jars ...	15	30	50

15. What arrangements are made for accommodating their private and official establishments?	15. They have got tents or they are accommodated in out-houses of bungalows.
16. What arrangements are made for stables at their various camps?	16. Landhis are built, if no stables are available.
18. What arrangements are made for their office at their various camps?	18. There are office tents.

	Assistant Collector.	Collector.	Commissioner.
19. What labour do they require to be provided locally at their various camps?	2	4	8

20. What is the condition of the roads in your charge?	20. Good, so far.
21. What authority is responsible and what agency is employed for the repair of the roads?	21. Taluka Local Board beldars are employed.
22. Do they require to have special repairs made, and if so, by what agency, to the roads to their various camps?	22. When special repairs are required the zamindars supply labour.
23. What are their means of transport? Do they engage transport locally or for the whole period of their tour at head-quarters?	23. They engage camels for the whole period of tour.
24. What are their postal arrangements and means of communication with head-quarters?	24. Kotars or taluka peons bring their post.
25. What are the usual camping places in your charge?	25. (1) Rustom, (2) Mungrani.
26. What arrangements are made for preparing or keeping in order the camping grounds?	26. The Local Board malis prepare and keep it in order.
27. Which of them are within practical reach of villages with bania shops or bazars?	27. Both of them.
28. To which of them are attached vegetable gardens?	28. None.
29. Which of them are provided with bungalows?	29. Rustom.
30. What permanent establishment is maintained at such bungalows?	30. One watchman.

Rasai.

31. What do you understand by the term 'Rasai'?	31. Providing supplies to officers.

32. What are the average daily requirements of officers on tour in the matter of supplies?

33. What are the average daily requirements respectively of their private servants and of their official establishment?

32—33.—

	Assistant Collector.	Collector.	Commissioner.	
Eggs ...	10	18	24	
Fowls ...	2	4	6	
Meat ...	1	2	4	seers.
Butter ...	½	1	2	lbs.
Milk ...	5.	10	15	seers.
Fuel ...	1½	2½	4	maunds.
Grass ...	4	4	6	bundles.

Some officers keep a cow and they don't take milk and butter.

34. What are the average prices of the various supplies required, such as grain, rice, eggs, fowls, sheep, milk, butter, bajri or jowari stalks and firewood?

34. Eggs, 3 to 6 annas per dozen, fowls, 4 to 6 annas per each, butter, one rupee per seer.

35. Is there any market value for milk, stalks and firewood beyond the neighbourhood of large villages or towns?

35. No.

		Assistant Collector.	Collector.	Commissioner.
36. What do you estimate to be the average daily aggregate cost of the requirements of officers, their private servants and of their official establishment?	36. Rs.	10	15	25

(including charges of things purchased from bania).

37. How are these requirements met? That is to say, who actually provides the various supplies and by whom are they collected and brought to camp?

37. Zamindars supply articles shown in para 11.

38. How are they paid for?

38. Money is paid on bill to the zamindars and bania on the last day of camp. Some big zamindars do not charge peons and private servants for meat.

39. Do the payments reach the actual providers or are they retained by the collecting agency or repaid to members of their camp?

39. Yes.

No.

40. How does your estimated average daily cost compare with the actual payments?

40. It is equal to the actual payments.

41. If it is greater, by whom is the excess borne? by the haris or zamindars or tapedars or mukhtiarkar?

41. Nil.

42. Is the excess met out of a 'Rasai' fund maintained by the tapedars or mukhtiarkars

42. No.

43. Is anything paid for water jars, cots or other furniture requisitioned or for materials used to build stables?

43. No.

44. Do they obtain vegetables, and if so, on payment, from gardens attached to camping grounds or maintained by local funds?

44. No gardens in this taluka.

47. How far has it been possible to give practical effect to the rules of 1914? Have tapedars actually ceased to collect the supplies or are they only nominally provided by the zamindars?

47. The rules are working well and the zamindars supply things. Tapedars have ceased to collect supplies.

48. Have you any modifications to recommend or substitutes for the rules of 1914? Would it be possible to find an independent contractor for each taluka or division in place of the tapedars or zamindars?

48. Camps should be fixed. None for the taluka but possibly for fixed camps separately.

49. Have you been able to give regular and timely intimation of your requirements and of your camps for the information of contractors and zamindars?

49. Sometimes intimation is given of the camp but not of requirements.

50. Have you any special reports on the working of the rules of 1914 or any special local orders ?

50. No.

51. Do you give "Dhalis" of vegetables and fruits and presents of game or sheep to touring officers ?

51. Never.

52. What do you estimate to be the average cost of such "Dhalis" and sheep and whence are they obtained?

52. Dhalis Rs. 3, sheep Rs. 5 to 8. They are obtained in the bazar.

53. What are the orders on the subject ?

53. No officer should take such things from zamindars except fruit from gardens possessed by them.

Lapo.

54. What do you understand by the term 'Lapo' ?

54. Fixed amount levied at fixed time.

55. How many forms are there of unauthorized 'Lapo' ?

55. One kind.

56. By whom and from whom is each form of unauthorized 'Lapo' levied and for what ostensible purposes?

56. Tapedars levy lapo from some zamindars and for their own purposes.

57. How is each form of unauthorized 'Lapo' levied ? At fixed rates per year or per acre or per survey number or per assessment of land revenue or per camp ?

57. One-anna per *jireb of cultivation of kharif*, and half anna in rabi.

58. How far is unauthorized 'Lapo' utilized to cover the cost of 'Rasai' for touring officials ? Is it converted for that purpose into a 'Rasai' fund ?

58. No.

59. If so, who manages the 'Rasai' fund ?

59. None.

60. How far is unauthorized 'Lapo' utilised for money presents to the private or official establishments of touring officials ? What are the usual amounts of such presents and to what extent are they made out of the 'Rasai fund ?

60. It is not used for money presents to private servants or official establishment.

61. How far is unauthorized 'Lapo' exacted for particular favours in matters of Land Revenue, Irrigation, Police and Forests ?

61. It is not exacted for particular favours, but it is a return of hospitality shown to the zamindars by the tapedars.

62. How far is unauthorized 'Lapo' utilized to mitigate the strictness of examinations of official records by the establishment of touring officials ?

62. No.

63. Has the levy of unauthorized 'Lapo' been affected by the rules of 1914 ?

63. To a great extent as people pay assessment at head-quarters or remit it by money order.

64. Have you any special reports on the subject of unauthorized 'Lapo 'or any local orders ?

64. No.

65. Can you suggest any more effectual means for preventing the levy of unauthorized 'Lapo' than the rules of 1914 ? Could it be prevented by modifications of the rules of the Land Revenue Code.

65. The collection of land revenue should take place at head-quarters during all the time of instalments and many post offices be opened to facilitate the remittance of assessment by money order.

Chher.

66. What do you understand by the term "Chher" ?

66. Labourers secured from zamindars.

67. Who are the 'Chheras' ?

67. Haris and villagers.

68. What kinds of labour are the 'Chheras' called on to perform ?

68. To pitch and unpitch tents, to load and unload camels.

69. Do the 'Chheras' holds their lands on express or implied conditions to perform such labour when demanded by their zamindars ?

69. Yes.

70 When so employed, do they receive any remuneration in cash or kind from the zamindars or from officials of Government ?

70. They are fed by zamindars and sometimes bakhshish is paid by some officers.

71. How far is causal paid labour available in your charge ?

72. Many, but not at head-quarters.

72. Is any considerable staff of "beldars" maintained in your charge either by local funds or Government ?

72. There are some beldars maintained by Local Fund.

73. How far are zamindars, if at all, bound to provide labour on the demand of officials of Government ?

73. They are not bound at all times, but out of courtesy they supply labour.

74. Are any lands held like those of the village servants of the Deccan on conditions of rendering service to the community or to Government ?

74. No.

75. For what purposes do touring officers require labour on tour ?

75. As shewn in para 68.

	Assistant Collector.	Collector.	Commissioner.
76. How many labourers do they require daily in camp ?	76. 2	4	8
77. How many more do they require when pitching or striking camp ?	77. 4	11	16

78. Whence do they obtain them ?

78. From zamindars.

79. Is anything paid for their labour or are they given anything by the zamindars ?

79. They are fed by zamindars.

80. What would be the probable cost of substituting casual paid labour ? Could this be obtained from the 'Rasai' contractor ?

80. Re. 1 Rs. 2-10 Rs. 4

Not possible.

82. How do they obtain labour for shikar ?

82. From zamindars.

83. What do they pay the men ? Is there difficulty in making them accept payments ?

83. Each one is paid 2 to 4 annas.

No.

84. Are they given anything by the zamindars ?

84. They are fed by them.

85. What labour, if any, is required to supplement the repair of the roads by the local authorities ?

85. At the time of special repairs 50 men in all; 15 on each day for a week or so.

86. Are the labourers given anything for this work by you or the zamindars or the local officials ?

86. They are fed by zamindars.

87. What labour is required in case of floods and breaches of canal banks?

87. 50 to 300 men looking to the nature and extent of work.

88. Are the labourers given anything for this work by the zamindars or by Government ?

88. Wages paid by Public Works Department.

89. How far, if at all, does the employment of the "Chheras" interfere with cultivation and cause loss to themselves or the zamindars ?

89. It does interfere with their work except in the months of January, February and March.

90. How far does the employment of 'beldars' interfere with their ordinary work under the Local Boards?

90. Within 6 months, 2 days in a month.

91. Have you any special reports on "Chher" or local orders ?

91. No.

92. Do you consider 'Chher' should wholly or partly be suppressed, and if so, what orders would you recommend to be passed by Government ?

92. It should be partly suppressed. The officers should be supplied with khalasis. Chher will have to be obtained from zamindars at the time of floods breaches as it is not possible to get men otherwise.

ORAL EVIDENCE OF MR. ATMARAM.

To the Chairman—

My charge is the taluka of Sukkur.

To the Hon'ble Mr. Harchandrai—

I have also served in Hyderabad, Naushahro, Ghotki, Nawabshah and Kambar. I have referred in my replies to the period after 1914. There used to be a rasai fund before

1914. It stopped after the case of Mr. Kalandar Ali. It used to be kept by supervising tapadars or tapadars at head-quarters. It was levied according to the extent of the estimated expenses of rasai. It was levied from the tapadars. The tapadar made it good from the lapo. The rasai fund would amount to 6 or 8 per cent. of the tapadar's lapo. This amount of lapo has considerably decreased since 1914, that is to say, a number of zamindars don't now pay as they send their assessment by money-order or pay it at head-quarters. Some still pay during the first five days of the instalments in their tapas. I expect that they still pay the whole lapo. I presume that those who send assessment by money-order do not pay lapo. Some zamindars have told me that that is the reason they send money by money-order to avoid payment of lapo. The money-order system has been started since 3 or 4 years. Payment at head-quarters has been allowed for the last 15 years. The money-order system has been in existence since 4 years. It was tried experimentally before that but it has been only 4 years in force throughout Sind. I think one taluka was selected for experiment in each district. I think that the money-order system came in force about the same time as the orders of 1914. The order of 1914 has an effect on the reduction of lapo.

Lapo was not paid to secure favours from the tapadars. The zamindars pay lapo as a customary payment and in consideration of civilities in the matter of cots and carpets shown to them by the tapadars, when they come to pay assessment to the tapadar at the tapas.

The tapadar has no power to oppress the zamindar. The tapadar can make an unfavourable report to the Mukhtiarkar but everything has to be decided by the Mukhtiarkar. Zamindars may probably think that the report of the tapadar will influence the Mukhtiarkar.

I think there would have been a special payment if the tapadar had to make a recommendation in respect of grant of lands.

Rasai was to some extent a hardship upon the people before 1914. I think the whole of it has ceased after the year 1914.

Zamindars selected to make supplies have been doing the work satisfactorily in my taluka There has been no instance in which the tapadar had to make rasai in place of selected zamindars. I am quite sure that the tapadar has now had no hand in making rasai.

Zamindars get full payment for what they supply, except grass, fuel and milk, and in few cases, meat in outlying villages.

There used to be cash payments to butlers, menials and peons before 1914, sometimes by tapadars and sometimes by zamindars. Those payments have now stopped. I should have come to know if such payments had continued.

The Mukhtiarkars have nothing to do with the tapadar's lapo. It is levied in the tapas during the first five days of payment of assessment. The Mukhtiarkar cannot stop its levy at tapas, he can stop it at head-quarters. It is not possible for a Mukhtiarkar to go all the five days to all the 14 tapas.

To the Hon'ble Mr. Ghulam Hussain—

Before 1914 the things were purchased and then paid for out of the rasai fund. Now the things are supplied by zamindars. The present system of rasai has had no effect upon lapo. It is quite independent of rasai. Some of the contracting zamindars are small zamindars and some big Some of the big zamindars are willing to take up the work but not the smaller ones. Big zamindars do not object because they levy deh kharch from the haris; small zamindars are not influential enough to levy deh kharch. The contracting zamindar is paid for the supplies and he still makes the levy. So it is profitable to the big zamindars. The inspection of records of the Mukhtiarkar has nothing to do with lapo. A competent Mukhtiarkar would not be afraid of the establishment of Assistant Collectors but others might.

Mr. Monie stopped rasai in the Nawabshah district. He also stopped lapo but ¼th still remained.

The Mukhtiarkars do not keep the rasai fund for their own benefit.

To Mr. Sawhney—

The Rasai fund used to be used for the benefit of the Mukhtiarkars.

I think lapo might be stopped by making tapadars supply cots and carpets to the zamindars at tapas. How can Mukhtiarkars enforce obedience in all the outside tapas. The tapadars who do not obey could be reported and punished. Probably contractors would charge higher rates in order to make their own profits. In my opinion an allowance should be given to subordinates, equal to the grain compensation allowance. It would not be necessary in the cases of higher officers.

Even if there was an independent contractor, the officers will not have to spend more than they spend at head-quarters.

Mr. Musto did his best to stop rasai in accordance with the orders of Mr. Monie ; that is after the issue of the Commissioner's circular of 1914.

Some zamindars also complain against the Public Works Department. They also c plain against the Revenue Department.

To Mr. Mahmud Shah—

I have been in charge of the Sukkur taluka for 3 years. I don't accompany the Deputy Collector or Collector on their tour. I should come to know of cash payments in their camps if I went with them.

The Deputy Collector generally makes 6 or 7 camps in my taluka. I used to ask zamindars about them before 1914. I have not enquired lately.

To the Chairman—

Before 1914 Mukhtiarkars used to pay annual sums to the establishments of Collectors and Assistant Collectors. It was not paid by the Mukhtiarkar but it was paid through the tapadar with the cognizance of the Mukhtiarkar. I don't think that tapadars make payments now. I should have come to know if they were made. The tapadar used to pay before 1914 to the establishment of Mukhtiarkars but they don't pay now. I should have come to know if they pay still.

I am a first class Magistrate and I have been a first class Magistrate for the last 15 years.

WRITTEN REPLIES OF R. B. ASARDAS MOTARAM NAGRANI, RETIRED 4TH GRADE DEPUTY COLLECTOR, NOW IN RECEIPT OF A PENSION OF RS. 250 PER MENSEM, HONORARY FIRST CLASS MAGISTRATE AND PRESIDENT, SHIKARPUR MUNICIPALITY.

Rasai.

6. What do you understand by the term 'Rasai'?

6. Rasai means supplying provisions to officers at less than market rates, feeding their private servants and tipping them, feeding the office peons and tipping them, feeding the office munshis (not universally of course), tipping their servants, paying them annuities and supplying their other demands either important or unimportant according to their greed.

7. How many years' experience have you had in making 'Rasai'?

7. I retired after a service of 38 years, for twenty of which I served as both Mukhtiarkar and district Deputy Collector, previous to that for the most part I have served in offices where one has to meet with experience of rasai.

8. What are the camping grounds for which you have to make 'Rasai'?

8. Generally officers encamp either at taluka head-quarters or at places away from such head-quarters. At every one of such camps, rasai is made.

9. What officers frequent those camping grounds?

9. So far as Revenue Department is concerned, Collectors, Assistant Collectors, Deputy Collectors and also Mukhtiarkars encamp at these places.

10. What supplies do these officers require for themselves?

10. Crushed grain and barley, rice, eggs, fowls, sheep, meat, mutton, milk, butter, occasional vegetables, juari stalks and fire wood are taken for the use of these officers.

14. Have milk, stalks and firewood market values beyond the neighbourhood of large villages and towns?

14. Milk, firewood, as also occasionally juari stalks have market values beyond the neighbourhood of large villages and towns.

17. Do you have to provide supplies also for the private servants and official staff of the officers?

17. Supplies for private servants and official staff of the officers are also provided.

19. Do you have to provide supplies also for the clerks of the officers?

19. Supplies have also to be provided for the clerks and munshis of officers.

21. Do you have to provide water jars, cots or other furniture or material for building stables?

21. Water jars, cots and materials for building stables and accommodation for syces is provided without any charge or rent.

23. Do you receive payment in full or in part from the officers and from their private servants, official staff and clerks?

23. As a rule superior officers pay proper price for the supplies drawn by them, but the bills are generally curtailed by tapadars in consultation with their private servants, according to the tendency of the officer.

29. Do you have to make 'Rasai' for mukhtiarkars, public works supervisors, police inspectors and any other subordinate officials?

29. Rasai is also made for Mukhtiarkars and their Head Munshis; and dishonest Mukhtiarkars and Head Munshis as also other office munshis are also paid annuities. The Mukhtiarkars, the Head Munshis as well as other munshis' private servants are also tipped.

32. Do you make the 'Rasai' yourself or is it still actually made by the tapedars or by the contracting zamindars?

32. Where rasai is said to be made by zamindars, it is only nominal: as a matter of fact the tapedar has a large hand in it and Mukhtiarkars have not shown conspicuous opposition to the arrangement.

33. How do you receive payments? Do you prepare bills or do the tapedars Or are payments made through contracting zamindars?

33. Payment is made on bills preferred by the tapedar or nominal contractors as they are styled to avoid superior officers' displeasure.

34. Do you approve of the system of giving the contracts to zamindars or would you prefer the appointment of contractors independent of the tapedars and zamindars?

34. No zamindar would be willing to accept the contract of providing supplies nor is it possible to secure contractors. The tapedar is no doubt an objectionable feature but he is a necessary evil.

36. What are you special objections to 'Rasai' and have you any special recommendations to make, as to the arrangements to be made for 'Rasai by Government?

36. Rasai is a highly objectionable arrangement and should be put a stop to at once; but proper arrangements must be made for providing requirements of officers, their peons and private servants, as well as those of their official staff and their private servants, camelmen of both riding and baggage camels, should be discouraged from laying claim to rasai.

37. Do you present 'Dhalis' of fruit, vegetables or sheep to any officers? If so, what does it cost you?

37. Presents of dhalis of fruit, vegetable or sheep to officers are not unknown, but careful officers as a rule refuse them politely or take a nominal part of it and tip the bearer.

38. Do you consider the practice should be prohibited by Government ?

38. I am not in favour of discontinuing dhalis, etc., referred to in 37, as it is not advisable to kill courteous oriental customs wholesale.

Lapo.

39. What do you understand by the term 'Lapo' ?

39. Lapo is a perquisite levied by the tapadar from land-holders. If rasai were stopped, lapo is indefensible.

40. How many forms are there of unauthorised 'Lapo' ? Is it levied only in the revenue department or also in the public works, police and forest departments ?

40. Lapo is levied by tapadars; it is also levied in the Public Works Department though in a different form.

41. How is each form of unauthorized 'Lapo' levied ? In lump sum or fixed rates per camp or per acre or per survey number or per assessment of land revenue ?

41. Ordinary lapo is exacted from ordinary land-holders at one-anna per rupee in Upper Sind and at Re. 1 per survey number in Lower and Central Sind. Large zamindars however pay much less than the above rate.

42. By whom is each form of unauthorized 'Lapo' levied and for what ostensible purposes ? By tapedars, akdars and daroghas, sub inspectors and thanedars and forest rangers ?

43. Is unauthorized 'Lapo' levied to cover the cost of 'Rasai' for touring officials or do you have to pay 'Lapo' as well as make 'Rasai' ?

42 and 43. Lapo is levied by tapadars in order to meet the cost of rasai for touring officials. At camps, in some important zemindars' village, the zemindar has to make rasai in addition to paying lapo to the tapadar.

44. Is unauthorized 'Lapo' levied for making money presents to the private or official establishments of touring officials or do you have to pay 'Lapo' as well as make such presents ?

44. Out of lapo tapadars make money presents to the officers' private servants and their official establishment as well as to the munshis and their private servants. As stated above, occasionally the zamindar has to pay lapo as well as to make rasai himself.

46. Is unauthorized 'Lapo' exacted for particular favours and if so what in matters of land revenue, irrigation, police and forests ?

46. If a reasonable view were taken of the matter, no tapadar will be able to show any favour in return for the lapo, though in the other case he would not fail to make mountain out of a mole hill to trouble the land-holder who refused the lapo. This of course does not include the tapadar's dishonesty practised in collusion with the land-holder to show cultivated survey numbers as uncultivated or by showing the different mode of irrigation whereby light assessment may be charged.

49. Has the amount been reduced by the rules of 1914 and the system of giving 'Rasai' contracts to zamindars ?

49. Lapo has never been reduced though several means have been devised to reduce it. On the contrary, the public opinion is that it has gone on increasing day by day.

51. Have you any special recommendations for the prevention of 'Lapo'? Could it be stopped by modifications of the revenue or police systems or any other special orders of Government ?

51. Although under Government orders, lapo was meant to be reduced or discontinued, no improvement has taken place except where individual officers have interested themselves in the matter and in such cases the results have been satisfactory. What means should be employed to put a stop to lapo is a very important matter and should be decided on consideration of preponderence of evidence in the matter. Much, however, lies in the hands of the zemindar and if Mukhtiarkars and Head Munshis choose to put a strong foot on it and superior officers keep wakeful eyes, substantial improvement must take place. One of the ways to avoid the payment of Land Revenue to the tapadar is to charge no commissions on money orders for the remittance of Government revenue and other demands direct to the taluka office. This will of course throw additional burden on the taluka establishment for which suitable arrangement should be made. Collections by the tapadars under the immediate supervision of the Mukhtiarkar in the taluka office is a mere farce.

Chher.

52. What do you understand by the term 'Chher' ?

53. Who are the 'Chheras' ?

54. What kinds of labour are the 'Chheras' called on to perform ?

52, 53 and 54. Zamindars supply their haris to assist in the closing of breaches or to serve at the officers' camp. Chheras are also employed under the Mukhtiarkars' orders for repairing roads, where, as sometimes happens, the road has not been repaired at all or it has been repaired inadequately at the cost of the Local Fund and some superior officer has either to ride or drive along it.

55. Do the 'Chheras' hold their lands on express or implied conditions to perform such labour when demanded by their zamindars ?

55. Every hari understands perfectly well, that if a demand is made on a zamindar for chher, he is bound to render service.

56. When so employed do they receive any remuneration in cash or kind from the zamindars or from the officers of Government ?

56. Good zamindars feed their chheras, and good officers also either feed them or give them moderate cash presents for the service rendered.

57. About 100 chheras are supplied for the Commissioner's camp, between 30 to 40 for the Collector's camp and from 10 to 15 for the Assistant Collector's or Deputy Collectors' camp. They are however employed for a few hours until the tents are pitched and the kit and records are arranged or tents are unpitched and the camels are loaded.

57. How many 'Chheras' are required at the camps of the different officers?

58. On an average about 25 per cent. of the number of chheras shown in reply number 57 are required to attend for a few hours daily to supply water, stalks, and wood. It has been stated in reply 57 how many chheras are required for pitching and striking tents and preparing ground for the tents.

58. How many are required daily for bringing supplies, water, stalks and wood? How many more for preparing the ground and pitching and striking the camps?

59. As a rule these services are not paid for by officers.

59. Do they get anything for these services from the officers or from the zamindars?

60. The number of chheras varies according to variety of shikar.

60. How many 'Chheras' are required for shikar?

61. Under the zamindar's control, chheras show no unwillingness to serve under officers for shikar. They are either fed by the zamindar or officers or cash presents are paid to them by the latter.

61. Do they come willingly or not and do they get anything from the officers or from the zamindars?

63. Repairs to roads by chheras also benefit the public.

63. Are such repairs of benefit to the public as well as to the officers?

64. Officers do not feed chheras or pay them any present for doing road repair work Where however the work is lengthy, zamindars feed them. Nothing is paid by the Local fund direct to the chheras, but good Mukhtiarkars have the road repaired by a particular zamindar's chheras entered in his name as done by contract and get him a fair amount of money from Local funds. Such services are also rewarded by presents of afrinnamas and lungis at public durbar which is very much appreciated by the people.

64. Do they get anything for such labour from the officers, zamindars or local boards?

65 and 66. Good Mukhtiarkars always see that chheras supplied to the Public Works Department in case of floods and breaches are paid for by the Public Works Department. Where such does not happen to be the case, Public Works Department are made to feed the chheras at their cost.

65. How many 'Chheras' are required in case of floods and breaches of canal banks?

66. Do they get anything for such labour from the zamindars or officers of Government?

67. As a rule, employment of chheras does not interfere with cultivation or cause loss to themselves and to zamindars.

67. Does the employment of the 'Chheras' interfere with cultivation and cause loss to themselves and the zamindars?

69. It is absolutely impossible for any contractor to procure chheras independently of the zamindars unless very good wages were paid. On occasions even this would not be possible where need is immediate and important.

69. Could it be procured by a contractor independently of the zamindars?

70. In my opinion chher cannot be abolished though it could be modified by some well-worked arrangement, as for instance by prompt payment of wages, daily or on completion of the work.

70. Do you cousider 'Chher' ought to be abolished or modified in any way by Government?

ORAL EVIDENCE OF MR. ASSARDAS.

To the Honourable Mr. Harchandrai—

I was in service after the proclamation of 1914. The payments to servants, menials and clerks continue upto to-day. In my opinion there has been no improvement since 1914, on the contrary things have gone from bad to worse. Payments by tapadars and supervising tapadars to inspecting establishments are for the purpose of having irregularities overlooked. They are made to Mukhtiarkars', Assistant Collectors' and Collectors' establishments. The amount varies according to the size and richness of the taluka and the fact that bigger zamindars pay less than the smaller zamindars. That system also continues upto to-day.

If Mukhtiarkars choose they could stop lapo to-morrow. A troublesome zamindar, who refuses to pay lapo, will be compelled to pay lapo by the Mukhtiarkar. Many of them take an active hand in the levy of lapo.

People are sometimes assaulted in the case of levy of rasai by menials and servants. It is exacted by force from small zamindars, but big zamindars, who can afford to pay, do not mind.

Unfavourable reports have been made against zamindars who have not made proper rasai. Zamindars do expect favours in the shape of lands, chairs and gun-licenses and so forth. It helps them to get afrinamas, lungis and chairs at the time of the Collector's and Commissioner's durbars.

The menials insult tapadars and mukhtiarkars who do not make proper rasai. They are not insulted by officers. Persons who are beaten are haris and petty land-owners. They are beaten by tapadar's kotars or Mukhtiarkar's peons. I have myself been insulted as Mukhtiarkar. The Mukhtiarkars are much troubled by various kinds of correspondence if they do not insist on the establishment getting an annuity from the lapo levied from the zamindars, therefore they have to insist on lapo being paid by zamindars. They in the circumstances have to insist on the continuance of lapo. They cannot afford to subject themselves to the continual harassment of the establishment. The Commissioner's camp might cost from Rs. 200 to Rs. 500 according to the Commissioner; the Collector's might cost about one-half that; the Assistant Collector's camp will cost as much as a Collector's.

Rasai is also made at the time of a horse show for various officers attending the show and includes even food bought by Mukhtiarkars, tips to servants, vegetables and fruit brought by Mukhtiarkars. The Shikarpur horse show is reported to have cost the zamindars Rs. 1,500 each year including everything and not rasai to officers only.

The contributions of tapadars are levied by credit of their pay which might be 5 or 7 or even sometimes 12 months' pay, to the modi who conducts the rasai fund. Tapadars merely sign for the pay, but it is handed over to the modi. That modi or supervising tapadar is in charge of the rasai arrangements. The Mukhtiarkars believe that those will receive promotions, who make rasai. There have been instances of such Mukhtiarkars being favoured and also *vice versa*. I am not in favour of the system of giving the rasai to contractors independent of zamindars and tapadars, such a system would never work. It has never been tried and would prove a failure. Rasai could be reduced by officers encamping in large villages and riding out to small villages. This proved very successful in the days of Colonel Mayhew, Collector of Shikarpur and Sukkur. The tours of Assistant Collectors and Deputy Collectors could both be curtailed without detriment to the public service. The tours of Assistant Collectors and Deputy Collectors could be curtailed by about one month; I do not think that the Collector's tour could be curtailed below the present 125 days.

To the Honourable Mr. Ghulam Hussain.—

The Deputy Collector's camp would cost 25 per cent. less than the Assistant Collector's. The actual personal supplies for the Commissioner for a stay of 5 days would not cost more than Rs. 30. The Collector's personal supplies would cost about the same; the Assistant Collector's personal supplies would be about half of the Collector's. The Deputy Collector's 25 per cent. less than the Assistant Collector's. The rest goes in supplies and in cash both to the menials and establishment. It depends upon individuals whether there are curtailments in Assistant Collector's or Deputy Collector's bills. The Collectors and Commissioners make no curtailment; whether the supplies are paid in full, depends on whether the bills are fully prepared. I do not suppose that the Collector or Commissioner knows whether the bills are fully prepared or not.

There would be a dozen officers attending the Shikarpur horse show. It would not cost more than Rs. 150 to cover their personal expenses including their private establishment. They are the guests of the Collector and the Collector is given the bill of all their supplies. The rest is spent on various objects, *e.g.* prizes for wrestling, supplies of wood and fodder for horses that are brought for the horse show, and various other similar items. I cannot say how this money is collected, whether from the tapadar or zamindars or from both. The rasai fund, before 1914, was collected from tapadars and zamindars independently of lapo and in addition to lapo. The zamindars had to give supplies in addition to collections for rasai. The same system has continued since 1914. The differences if any are nominal. The whole trouble has arisen through the tapadars insisting on zamindars paying subscription also for the rasai fund. The tapadars began to collect these amounts in addition to lapo. There were no complaints about tapadars when they only collected lapo. The bills are prepared in consultation with the butlers. The prices are fixed according to the tendency of their master, but the actual amount paid is generally a matter of indifference to the Collector and Commissioner.

The success of the work of a Mukhtiarkar depends in a certain measure on the good-will of the establishment of the Assistant Collector and Collector. There are very mischievous members in the establishment who would occasionally vex the very best Mukhtiarkar.

The system of rasai is indirectly encouraged by the Mukhtiarkars; surely there are Mukhtiarkars who profit by rasai but most care to see that officers go away pleased. The supplies are not intentionally collected in excess.

To Mr. Sawhney—

An independent contractor could not get supplies. I do not think the contractor would be big enough to make it self-supporting; it is not possible for an independent contractor to work without the co-operation of zamindars and the village establishment. In my opinion it would be very difficult to substitute any other system.

To Mr. Mahmud Shah—

I have no further suggestions to make besides those referred to in my answers to the questions. It is in my opinion a very important and complicated question.

To the Chairman—

I retired 2 years ago. My source of information since then has been the general talk and conversation with zamindars, tapadars, supervising tapadars and Mukhtiarkars.

WRITTEN EVIDENCE OF MR. MANGHARAM PARUMAL.

Preliminary.

1. Name — 1. Mangharam Parumal.

2. Appointment. — 2. Mukhtiarkar of Mirpur Mathelo.

3. Head-quarters. — 3. Mirpur Mathelo.

4. Length of service. — 4. A little over 21 years.

5. Length of service and special experience in Sind. — 5. All in Sind.

General.

6. What is the area covered by your charge? — 6. 1,600 square miles in round figures.

11. What supplies have to be provided locally at their various camps for touring officers? — 7. Mutton; fowls; chickens; eggs; grass; milk; butter; firewood; flour; rice; ghee; pulses; potatoes; gram, barley or bhusa for horses; sugar; molasses and spices.

13. What are their requirements in the way of cots, water jars or other furniture at their various camps? — 13. These vary with the class of officer touring and the numerical strength of his private and office establishments.

15. What arrangements are made for accommodating their private and official establishments? — 15. Dharamsallas; deras, tents (routies); zamindars' otaks and landhis are required.

16. What arrangements are made for stables at their various camps? — 16. A kacha landhi is put up, if necessary.

18. What arrangements are made for their office at their various camps. — 18. If they have no tents, and dharamsallas or deras are not available, then landhis are used, otherwise zamindari otaks or in the last resort landhis are put up.

19. What labour do they require to be provided locally at their various camps? — 19. For pitching tents and loading camels; and when no "bhisti" is attached to the camp, for fetching water.

20. What is the conditon of the roads in your charge? — 20. Fairly good throughout the year.

21. What authority is responsible and what agency is employed for the repair of the roads? — 21. The Taluka Local Board who employ a suitable number of beldars, as necessary.

22. Do they require to have special repairs made, and if so, by what agency, to the roads to their various camps? — 22. Special repairs are rendered necessary by the visits of district officers when the Taluka Local Board establishment are unable to mend roads in time.

23. What are their means of transport? Do they engage transport locally or for the whole period of their tour at head-quarters? — 23. Carts or camels. This is different in the case of different officers. Some engage camels for the entire period of their tour: others require carts to be hired for them from camp to camp.

24. What are their postal arrangements and means of communication with head-quarters? — 24. Kotars carry the post of the officers in the Revenue Department. The Police and Public Works Department people make their own arrangements.

25. What are the usual camping places in your charge? — 25. The following is a list of camping places in the Mirpur Mathelo taluka:—

1 Mirpur.
2 Hayat Pitafi.
3 Darvash Naich.
4 Dad Laghari.
5 Chandan.
6 Jhim.
7 Ghullam Hussein Laghar
8 Fahlepur.
9 Khangarh.
10 Khanpur.
11 Shahpur.
12 Vas-jo Daro.
13 Lohi.
14 Garhi Bhit.
15 Syedkhan Gabal.
16 Sono Pitafi.
17 Gulu „
18 Bazarhund.
19 Wahi Ghoto.
20 Khuli Khensbi.

21 Saban Bozder.
22 Jaswar.
23 Salubkhan Lund.
24 Zangeja Bungalow.
25 Pirbuksh Gabal.
26 Khusih.
27 Labholund.
28 Jivan Pitafi.
29 Pathan Goth.
30 Garbi Cheekar.
31 Judo bungalow.
32 Jhangan bungalow.

26. What arrangements are made for preparing or keeping in order the camping grounds?

26. The Local Board maintain a malhi to look after the camping grounds and the trees grown in them at Mirpur, Hayat Pitafi and Jarwar. Elsewhere the camping grounds are kept in order, as occasion requires, by the local zamindars.

27. Which of them are within practical reach of villages with bania shops or bazars?

27. All, except Khuhi Khensbi.

28. To which of them are attached vegetable gardens?

28. The camping ground at Mirpur has a Local Fund garden close by. The Public Works Department bungalows at Judo, Jhangan, Zangeja and Khanpur have vegetable gardens attached to them.

29. Which of them are provided with bungalows?

29. Judo, Jhangan, Zangega, Khanpur and Khuhi Khensbi, also Mirpur.

30. What permanent establishment is maintained at such bungalows?

30. The district bungalow at Mirpur has a chowkidar attached to it and the Local Fund garden surrounding it has an establishment of two malhis and a pair of bullocks. I believe there is similar establishment attached to each of the Public Works Department bungalows.

Rasai.

31. What do you understand by the term 'Rasai'?

31. Rasai means the making of arrangements for supplies of provisions to touring officers and their staff.

32. What are the average daily requirements of officers on tour in the matter of supplies?

32. Vide please answer to question 23.

33. What are the average daily requirements respectively of their private servants and of their official establishment?

33. These vary with the numerical strength of the establishments.

34. What are the average prices of the various supplies required, such as grain, rice, eggs, fowls, sheep, milk, butter, bajri or jowari stalks and firewood?

34.

Mutton	...	5 annas a seer at Mirpur.
„	...	4 „ „ elsewhere.
Fowl	...	3 „ per head.
Chicken	...	3 „ „
Egg	...	6 pies per each.
Grass	...	1 anna 6 pies per bale of 12 seers.
Milk	...	1 „ 1 pie to 2 annas per seer.
Butter	...	13 annas to Re. 1 per seer.
Firewood	...	2 to 4 annas per maund.

Food grains are paid for at the prevailing market rate and sheep are not supplied in this taluka.

35. Is there any market value for milk, stalks and firewood beyond the neighbourhood of large villages or towns?

35. Every thing costs somebody something. In some villages wood, fuel, grass and milk are not valuable but this is rare.

36. What do you estimate to be the average daily aggregate cost of the requirements of officers, their private servants and of their official establishment?

36. This varies with the requirements of each individual officer and the number of his servants.

37. How are these requirements met? That is to say, who actually provides the various supplies and by whom are they collected and brought to camp?

37. The supplies are provided by the local zamindars whose men bring them to the camp. Their collection is supervised by the kotar of the tapedar or of the supervising tapadar. Sometimes the tapadar himself supervises the collection.

38. How are they paid for?

38. By means of bills preferred; and these are paid up by the touring officers in cash.

39. Do the payments reach the actual providers or are they retained by the collecting agency or repaid to members of their camp?

39. There is no guarantee that the payments actually reach the real provider.

40. How does your estimated average daily cost compare with the actual payments?

40. Very favourably.

41. If it is greater, by whom is the excess borne? by the haris or zamindars or tapedars or mukhtiarkars?

41. No answer.

42. Is the excess met out of a "Rasai" fund maintained by the tapedars or mukhtiarkars?

42. Do.

43. Is anything paid for water jars, cots or other furniture requisitioned or for materials used to build stables?

43. No.

44. Do they obtain vegetables, and if so, on payment, from gardens attached to camping grounds or maintained by local funds?

44. Vegetebles supplied from Taluka Local Board gardens are not paid for.

47. How far has it been possible to give practical effect to the rules of 1914? Have tapedars actually ceased to collect the supplies or are they only nominally provided by the zamindars?

47. Intimation of visits of touring officers are given to the Mukhtiarkar but no requisition for supplies is made in advance. The Public Works Department, the Police and the Forest Departments make their own arrangements for supplies. Their intimations to the Mukhtiarkar are merely nominal. The zamindars who have undertaken to provide supplies really shirk the responsibility and would be glad if they were freed from the task.

48. Have you any modifications to recommend or substitutes for the rules of 1914? Would it be possible to find an independent contractor for each taluka or division in place of the tapedars and zamindars?

48. There should be a smaller number of camps. The tapadar and the zamindar should in my opinion have no hand in the providing of supplies. The Mukhtiarkar should not be called upon to see that arrangements are made. A Jamadar who should be paid an advance of Rs. 100 and who should give sufficient security should be employed for each taluka by Government to make arrangements and provide supplies. No contractor need be employed. This will prove a failure. All supplies should be obtained on printed bill forms and as the rates will always be fixed for every season in advance, the Jamadar should prefer the bills to the Treasury officer for each individual officer.

49. Have touring officers been able to give regular and timely intimation of their requirements and of their camps for the information of contractors and zamindars?

49. Vide please answer to question 47.

50. Have you any special reports on the working of the rules of 1914 or any special local orders?

50. No.

51. Do you give "Dhalis" of vegetables and fruits and presents of game or sheep to touring officers?

Yes: of vegetables, fruits and game only.

52. What do you estimate to be the average cost of such "Dhalis" and sheep? And whence are they obtained?

52. The vegetables are always procured from the Local Fund garden and the shikar is obtained from the zamindars. No sheep is presented and a fruit dali costs from Rs. 3 to 5.

53. What are the orders on the subject?

53. Dhalis of vegetables etc., might be accepted from zamindars who own gardens. Their refusal would look ungraceful. The zamindar would feel stung by the refusal. They should not be accepted from others who do not own gardens.

Lapo.

54. What do you understand by the term 'Lapo'?

54. Lapo connotes an unofficial payment to the tapedar in respect of cultivation undertaken. It includes payments made to the Public Works Department and Forest subordinates.

55. How many forms are there of unauthorized 'Lapo'?

56. By whom and from whom is each form of unauthorized 'Lapo' levied and for what obstensible purposes?

57. How is each form of unauthorized 'Lapo' levied? At fixed rates per year or per acre or per survey number or per assessment of land revenue or per camp?

55 to 57. Lapo properly speaking, includes all sorts of payments to the subordinate Government servants, but the term is now generally used in reference to the Anagi paid by the land owners to the tapadar at the time of the first kharif and rabi instalment.

The tapadar's lapo includes:—

(i) Anagi, *i.e.*, 1 anna per every rupee of assessment paid;

(ii) Numberano from 1 to 2 annas per survey number cultivated.

(iii) Kharch kabuliyat, *i.e.*, a rate per acre from 4 annas to a rupee for land taken up on temporary leases.

The Public Works Department and the Forest Department subordinates have their forms of lapo and these are different for different localities.

58. How far is unauthorized 'Lapo' utilized to cover the cost of 'Rasai for touring officials Is it converted for that purpose into a 'Rasai' fund?

58. A percentage at Rs. 4 to 8 or even more in respect of the area cultivated in each tapa is paid by the tapadar towards the rasai fund.

59. If so, who manages the Rasai fund?

59. A tapedar under the supervision of the Taluka Head Munshi.

60. How far is unauthorized 'Lapo' utilized for money presents to the private or officials establishments of touring officials? What are the usual amounts of such presents and to what extent are they made out of the 'Rasai' fund?

60. Most of the rasai fund goes to defray the cash payments made to the clerical members of the inspecting officers, their servants and office peons. A portion of it is utilized in payments to the staff of the jamabandi officer. Dalis came out of the rasai fund and expenses on carrying post when kotars are not available and messengers are paid out of the fund.

61. How far is unauthorized 'Lapo' exacted for particular favours in matters of land revenue, irrigation, police and forests?

61. Lapo is not levied for particular favours in the matter of land revenue. It has become a customary payment for conniving at very many things done by the zamindar. It is a system which has survived because the zamindar in general is by no means anxious to discontinue it: else he would make complaints. The case of the irrigation and the forest subordinates is similar. It is their connivance at many things which brings in their lapo.

62. How far is unauthorized 'Lapo' utilized to mitigate the strictness of examinations of official records by the establishments of touring officials?

62. A large share of the rasai fund, which in itself is only a small proportion of the lapo, is absorbed by cash payments to the staff of inspecting officers.

63. Has the levy of unauthorized 'Lapo' been affected by the rules of 1914?

63. Yes, to an appreciable extent.

64. Have you any special reports on the subject of unauthorized 'Lapo' or any local orders?

64. No.

65. Can you suggest any more effectual means for preventing the levy of unauthorized 'Lapo' than the rules of 1914? Could it be prevented by modifications of the rules of the Land Revenue Code.

65. In my opinion a new set of rules for payment of land revenue is necessary, The tapedar should have nothing to do with the recovery of land revenue or the grant of land. I should like to give further oral evidence on this point.

Chher.

66. What do you understand by the term "Chher"

66. Chher means assistance of labour provided by zamindars on special occasions when labour is urgently needed.

67. Who are the 'Chheras'?

67. A chhera is a person who renders personal service as a labourer on special occasions.

68. What kinds of labour are the 'Chheras' called on to perform?

68. Closing breaches in canals; mending roads, pitching tents; fetching water; loading and unloading cameis, etc.

69. Do the 'Chheras' hold their lands on express or implied conditions to perform such labour when demanded by their zamindars?

69. Not always. Different conditions obtain in different localities.

70. When so employed, do they receive any remuneration in cash or kind from the zamindars? or from officials of Government?

70. Occasionally a cash payment by the officer employing chher and never in cash by the zamindar, who merely feeds them.

71. How far is casual paid labour available in your charge?

71. This depends upon the season. It cannot always be had at command.

72. Is any considerable staff of "beldars" maintained in your charge either by local funds or Government?

72. The Local Board maintain a staff of beldars which is increased when occasion requires. Their funds however are small in comparison to the length of the roads to be kept in proper repair.

73. How far are zamindars, if at all, bound to provide labour on the demand of officials of Government?

73. They are not bound to supply labour on demand except under the Irrigation Act, etc.

74. Are any lands held like those of the village servants of the Deccan on condition of rendering service to the community or to Government?

74. No.

75. For what purposes do touring officers require labour on tour?

75. Pitching and unpitching tents, loading and unloading camels, and fetching water when no bhisti is employed.

76. How many labourers do they require daily in camp?
77. How many more do they require when pitching or striking camp?

76. and 77. Only on the days of arrival and departure is a large number of cheras necessary according to the size of the camp.

78. Whence do they obtain them?

78. The zamindars supply them.

79. Is anything paid for their labour or are the labourers given anything by the zamindars?

79. Occasionally by the officer but to my knowledge never by the zamindar.

80. What would be the probable cost of substituting casual paid labour? Could this be obtained from the 'Rasai' contractor?

80. As I have above said if a jamadar were employed by Government, he would provide labour for the pitching and unpitching of tents. This should be a condition of his employment.

82. How do they obtain labour for shikar?

82. From zamindars.

83. What do they pay the men? Is there difficulty in making them accept payment?

83. They occasionally pay the beaters. The zamindar never pays the men he brings.

84. Are they given anything by the zamindars?

84. Yes, only food and that too not always.

85. What labour, if any, is required to supplement the repair of the roads by the local authorities?

85. Visits of superior officers of which a short notice is given, or when tongas or motor car are used give occasion for and necessitate the employment of chher for additional repairs to roads. The amount of labour always depends upon the previous condition of the road. The putting in proper repair all the roads of the taluka just before the Collector's visit becomes one of the anxious cases of the Mukhtiarkar.

86. Are the labourers given anything for this work by the zamindars or the local officials?

86. No. They are often fed by the zamindars.

87. What labour is required in case of floods and breaches of canal banks?

87. This depends on circumstances.

88. Are the labourers given anything for this work by the zamindars or by Government?

88. The zamindars feed them when no payment is made by Government. Personally, I have experience of all zamindar bills having been paid by Government for closing breaches.

89. How far, if at all, does the employment of the "Chheras" interfere with cultivation and cause loss to themselves or the zamindars?

89. No serious loss is caused by the employment of cheras, to them or the zamindars.

90. How far does the employment of 'beldars' interfere with their ordinary work under the Local Boards?

90. During touring season beldars are sometimes taken away from their legitimate work for short hours.

91. Have you any special reports on "Chher" or local orders?

91. No.

92. Do you consider 'Chher' should wholly or partly be suppressed, and if so, what orders would you recommend to be passed by Government?

92. Chher should in fairness be done away with. It is not confined to the Revenue and Public Works Departments alone. The Forest Department have an institution which they call "free labour" system. All these should be abandoned. Paid labour should be substituted. On emergent occasions, such as breaches in canals chher might be employed and this will give no occasion for complaint.

ORAL EVIDENCE OF MR. MANGHARAM PARUMAL.

To the Chairman.—

I don't know about any lapo being levied in the Police Department. They have their own method of levying exactions.

All payments of land revenue should be received direct at head-quarters and the form of challan should be amended accordingly. A combined form of bill and challan should be introduced. It should be drawn up in triplicate by the tapadar. The zamindar should keep one of the copies and should present the other two copies at the time of payment which should be any time chosen by the zamindar within a certain fixed period. There should be no regular fixed dates for payment. The latest date only should be prescribed. The taluka office should keep one copy and send the other to the tapedar for making the necessary

entries in the records. The levy of ¼th of assessment as fine for non-payment at the fixed date should be relaxed. The supervising tapedar should not be called upon to report in cases of suspensions of land revenue. Khatadars should not be called upon to apply for permission for making brick-kilns in their lands. The rules against cutting timber on private karias should be abolished. The arrangement by which, according to the Collector of Sukkur's order, passes for firewood and cutting 'lai' should be issued personally by the Mukhtiarkars, should be given effect to throughout the whole province.

These remarks refer to lapo.

All Government servants should be relieved of the responsibility for making rasai. All grants of land including eksali should be made personally by the Collector. The privilege of chairs in the darbars of the Collector and Commissioner should be granted by the Collector on his own personal information. The status of Mukhtiarkars should be raised. Their minimum pay should be Rs. 250. They should be included in one list with Deputy Collectors. They should sometimes perform the duties of Mukhtiarkars and sometimes the duties of Sub-Divisional Officer. All district officers should make serious efforts to stop rasai. Inspection tours should be curtailed. It would be enough if the Collector toured for 15 days in a taluka and the Deputy Collectors 1½ months at the outside. The inspection of taluka offices should be done only by the Collector himself, the daftardar, head clerk or head munshi. The travelling allowance of peons should be increased. The official staff of touring officers should be reduced. The Mukhtiarkars should all be called Deputy Collectors. The term Mukhtiarkars should be abolished.

To the Hon'ble Mr. Harchandrai.—

I would not altogether abolish the system of giving chairs. I think zamindars make rasai in the hope of getting chairs. They also do make rasai in the hope of getting other honours. The Mukhtiarkars hope to get promotions by making rasai. That is their general impression. I have the impression that Mukhtiarkars who don't make good rasai will not get promotions. I have instances in my mind. I have known of instances when zamindars and tapadars have been insulted and assaulted for not making proper rasai. No instance of that kind has occurred in the case of Mukhtiarkars. These insults and assaults have been administered by the private staff of touring officers, such as butlers who are the chief offenders. The impression is that butlers are responsible for complaints regarding rasai and so influencing their masters. I have known of one instance in which a butler carried tales to the master and made him annoyed with the person making the rasai. It was a false representation to the master. That is why fees are paid to the butlers. They are responsible for rasai.

The bills are prepared on prices previously fixed by the Collectors and those prices are certainly below the market rates. That is in the Sukkur district. I have also served in the Thar and Parkar district since 1914.

The fowls and eggs are obtained from great distances and the charge in the bills for them is usually about one-half there. The bills are paid as drawn in full. This money does not always reach the actual provider but is taken by the butler or tapedar or sometimes the zamindar who is not the real provider. That is to say, the zamindar gets the supplies from neighbouring zamindars, or haris and does not pay them.

I have also served in the Forest department for the first 5 years of my service. I was a clerk in the office of the Divisional Forest Officer. There is a regular system of making rasai similar to that in the Revenue Department. The maldars have to bear the cost eventually. The staff purchases food and grain for cash at the shop, which is repaid by the Range Forest Officer. Meat is always obtained gratis from maldars. Milk is also obtained from maldars gratis; so also eggs and fowls. No bill was prepared for them in my time, either in the case of the touring officer or his establishment.

There is also the system of cash payments to the establishment just as in the Revenue Department. The coupe and other contractors have nothing to do with the rasai but they make customary payments to the Range Forest Officer and to the office of the Divisional Forest Officer and to the sub-ranger. Their object is to get favours in the matter of their contracts.

Maldars are allowed to graze their cattle without any charge, sometimes also in enclosed blocks when they are entitled to graze in open forests only. In the Hyderabad and Larkana divisions, which I know personally, Forest-guards do not receive their pay which is retained by the Range Forest Officer. They recoup themselves by exactions from maldars and from people cutting wood unauthorizedly. Forest guards even sometimes draw no pay but on the contrary pay lump sums to get their employments.

In some forests lands are granted to zamindars for cultivation. The zamindars have to pay handsome fees to get those lands to the Range Forest Officer and the office of the Divisional Forest Officer.

The rasai bills are often prepared in consultation with the butler and the quantity is under-stated if he so desires.

To the Hon'ble Mr. Ghulam Hussain.—

The zamindars who provide supplies pay less by way of lapo. In some cases they pay just as much lapo as before.

The system of 1914 has to a certain extent reduced rasai and also lapo. It has reduced the amount of supplies as supplies were formerly given in excess. The contracting zamindar often makes rasai for only one camp and is only a nominal contractor for the other camps where the rasai is actually made by the tapedars.

There is still a rasai fund but it is on a lower scale. Zamindars don't, as far as I know, pay towards the rasai fund in addition to lapo. Even if rasai is stopped lapo to some extent will continue.

Zamindars in the neighbourhood of forests sometimes provide free labour and, out of courtsey, eggs and fowls.

To Mr. Sawhney.—

I should not object to the Executive Engineer making recommendations for grant of chairs.

I have not served as Mukhtiarkar in talukas where there has been shikar but as a clerk in the Forest or Revenue department. The officers used to invite guests for shikar. I don't know what arrangements were made for payment in connection with the shikar. I have known zamindars who themselves are fond of shikar. Some of them ask other zamindars to come and shoot with them. In that case the host would pay the cost of feeding beaters. I have also known of officers similarly being invited by zamindars to shoot with them. I have sometimes but rarely seen payments being made by the officers who are guests. The zamindar's guests don't pay. I have not myself been on shikar and don't know what happens there.

I think the system of hawker contractors is bound to be a failure just as much as an independent contractor. I don't think you would get a bania hawker who would go from camp to camp even for one taluka only. I think you might find a contractor for one taluka only if bills were paid at the treasury and the prices were fixed some months before and a certain profit would have to be guaranteed to him. It would then be necessary to enhance the rate of touring allowance. The allowance ought to be 20 per cent. on their pay for all officers drawing less than Rs. 300. Nothing would be necessary in the case of officers drawing more than Rs. 300.

There is always bound to be an exception in the case of emergency when arrangements as at present will have to be made. There would be no complaint of rasai being made in such exceptional circumstances.

To Mr. Mahmud Shah.—

I suggest that jamadars should make supplies for all departments. He would be a paid Government servant and might be of any community. It will be his business to employ other men himself. Rs. 50 pay a month would be sufficient for him. He would get pay all the year round though he would only work for 5 months.

WRITTEN EVIDENCE OF MR. P. O'BRIEN.

Preliminary.

1. Name. — 1. P. O'Brien.

2. Appointment. — 2. Superintendent of Police, Upper Sind Frontier.

3. Head-quarters. — 3. Jacobabad.

4. Length of service. — 4. 13 years 5 months.

5. Length of service and special experience in Sind. — 5. About 11 years.

General.

6. What is the area covered by your tour? — 6. The Upper Sind Frontier district.

7. What is the period of your tour? — 7. From November 1st to middle of April regular tour.

8. What private servants accompany you on tour? — 8. Complete establishment: in my case 8.

9. What official establishment accompanies you on tour? — 9. Three clerks and nine orderlies.

10. What supplies do you and your servants and your official establishment respectively take with you and them on tour? — 10. I take usual stores for my own use: officials and servants are supplied locally.

11. What supplies do you and they respectively require to be provided locally at your various camps? — 11. Milk, wood, fowls, mutton, eggs, fodder.

12. What private and official furniture do you take on tour? — 12. Complete camp furniture for private use: table and chairs for official use.

13. What are you further requirements in the way of cots, water jars or other furniture at your various camps? — 13. One cot for each servant and orderly and about half a dozen jars.

14. What tents do you take on tour? — 14. One, sometimes two, large tents.

15. What arrangements are made for accommodating your private and official establishments? — 15. They live in servants' quarters at bungalows and in raotis when I camp in tents: office live in police station or thana.

16. What arrangements are made for stables at your various camps? — 16. Stables are provided at bungalows and landhis are made at tent camps.

17. What records do you take on tour? — 17. Two camel trunks.

18. What arrangements are made for your office at your various camps. — 18. Office is accommodated in a police-station building.

19. What labour do you require to be provided locally at your various camps? — 19. None.

20. What is the condition of the roads in your charge? — 20. Good, in the vicinity of Jacobabad.

22. Do you require to have special repairs made, and if so, by what agency, to the roads to your various camps? — 22. No.

23. What are your means of transport? Do you engage transport locally or for the whole period of your tour at head-quarters? — 23. Camel: engaged for whole period of tour.

24. What are your postal arrangements and means of communication with head-quarters? — 24. Post office is made use of: if no post office at camps police sowars bring post from nearest one.

25. What are the usual camping places in your charge? — 25. All taluka head-quarters and several places where there are bungalows.

27. Which of them are within practical reach of villages with bania shops or bazars?

27. All are within such reach.

28. To which of them are attached vegetable gardens?

28. The majority have vegetable gardens.

29. Which of them are provided with bungalows?

29. The majority are provided with bungalows.

30. What permanent establishment is maintained at such bungalows?

30. So far as I know, there is one Chokidar for each bungalow.

Rasai.

31. What do you understand by the term 'Rasai'?

31. The provision of supplies for the camp.

32. What are your average daily requirements on tour in the matter of supplies?

32. For clerks—¼ seer ata, ⅛ seer rice, 6 pies ghee, one pie spices, ⅛ seer mutton when available, vegetables.

33. What are the average daily requirements respectively of your private servants and of your official establishment?

33. For my private use—1 fowl, 8 eggs, milk one seer, ¼ seer butter, 1 anna sugar, 1 anna onions daily. For each man—¼ seer ata, ¼ seer rice, half seer milk, one anna ghee daily.

34. What are the average prices of the various supplies required, such as grain, rice, eggs, fowls, sheep, milk butter, bajri or jowari stalks and firewood?

34. Ata 6 to 8 seers, rice 4 to 5 seers, eggs 3 annas dozen, fowls 4 to 6 annas, butter 12 annas per seer: sheep milk, bajri or jowari, stalks and firewood have no market value.

35. Is there any market value for milk, stalks and firewood beyond the neighbourhood of large villages or towns?

35. No.

36. What do you estimate to be the average daily aggregate cost of the requirements of yourself, your private servants and of your official establishment?

36. Rs. 5 per day.

37. How are these requirements met? That is to say, who actually provides the various supplies and by whom are they collected and brought to camp?

37. Certain articles are provided by the zamindar who contracts, who sends his servant; remaining articles are provided from the bazaar.

38. How are they paid for?

38. The zamindar is paid for what he supplies; the different banias are paid on the spot.

39. What guarantee have you, that the payments reach the actual providers and are not either retained by the collecting agency or repaid to members of your camp?

39. No guarantee.

40. How does your estimated average daily cost compare with actual payments?

40. Corresponds.

43. Do you pay anything for water jars, cots or other furniture requisitioned or for materials used to build stables?

43. No.

44. Do you obtain vegetables, and if so, on payment from gardens attached to camping grounds or maintained by local funds?

44. Free from Government gardens.

45. Would it be possible substantially to reduce your requirements by curtailing either your private or official establishment without detriment to the public service?

45. No.

46. Would it be possible to curtail or modify the periods of your tour without detriment to the public service?

46. No.

47. How far has it been possible to give practical effect to the rules of 1914? Have tapedars actually ceased to collect the supplies or are they only nominally provided by the zamindars?

47. I have found that they are unworkable as I cannot always give timely intimation of camps. My subordinates inform zamindar who supplies what is required.

48. Have you any modifications to recommend or substitutes for the rules of 1914? Would it be possible to find an independent contractor for each taluka or division in place of the tapedars and zamindars?

48. I have no suggestions to make.

49. Have you been able to give regular and timely intimation of your requirements and of your camps for the information of contractors and zamindars?

49. Not always.

51. Do you receive "Dhalis" of vegetables and fruits and presents of game or sheep from any subordinate officials or from any class of zamindars?

51. Yes, from zamindars and sometimes from subordinates.

52. What do you estimate to be the average cost of such "Dhalis" and sheep?

52. Dhalis cost 2 or 3 rupees; sheep have no market value amongst Baluch zamindars of position.

53. What are the orders on the subject and have you experienced any difficulty in carrying out those orders of Government?

53. I accept trifling presents but discourage such as much as possible.

Chher.

66. What do you understand by the term "Chher"?

66. The supplying of labour for urgent work.

67. Who are the 'Chheras'?

67. Cultivators of zamindars or persons under their control.

71. How far is casual paid labour available in your charge?

71. Not available.

75. For what purposes do you require labour on tour?

75. Not required.

82. How do you obtain labour for shikar?

82 I usually pay for the labour: if a zamindar invites me to "shikar" he provides the labour.

83. What do you pay the men? Have you experienced difficulty in making them accept payment?

83. About 4 annas per man is my usual scale, sometimes they are reluctant to accept.

91. Have you any special reports on "Chher" or local orders?

91. No.

ORAL EVIDENCE OF MR. O'BRIEN.

To the Chairman—

I write to the Mukhtiarkar if there is time, otherwise I write to the Sub-Inspector to give intimation to the zamindar.

The tapadar has nothing to do with my rasai.

I don't think that Sub-Inspectors keep any rasai fund. They make no systematic levy of money in the form of lapo. I can not say whether they exact money in any other manner.

WRITTEN EVIDENCE OF MR. BHOJSING GURDINOMAL.

Preliminary.

1. Name. — 1. Bhojsing Gurdinomal.

2. Occupation. — 2. Pleader.

3. Extent of business or zamindari. Give amount of income-tax or land revenue. — 3. 22 years' practice at Mehar in Sukkur district. Income-tax Rs. 843.

4. Residence. — 4. Sukkur.

5. Public employment, if any, such as member of Municipality, Local Board or Honorary Magistrate. — 5. Municipal councillor.

Rasai.

6. What do you understand by the term 'Rasai'? — 6. (6) Supply of necessaries and luxuries to officers of all grades and denominations, their establishment, clerical, menial and personal, including the cost of feeding other subordinate officers attending the court and other establishment of all kinds, of feeding police escorts, witnesses, visitors, gratis or at nominal rates.

These all being incidental to the camp.

(2) Money compensation, in lieu of or in addition to food supplies to the clerical, the personal and the menial establishments.

(3) Cost of keeping conveyance for meeting unusual demands or obtaining articles without previous notice from head-quarters or distant stations and payment of freight, etc., for such articles.

The object being to keep officers and their establishment in good books, to obtain favours particular and general, grants of land, license of arms, chair, &c., to prevent harm being done or that they may be useful.

7. How many years' experience have you had in making 'Rasai'?

8. What are the camping grounds for which you have to make 'Rasai'?

7 and 8. Not owning land, I have no personal experience, but being in touch with zamindars, revenue officers and establishment and the people for at least 20 years and having had to attend camps of various revenue and magisterial officers on business, have had much information of its extent and evil.

9. What officers frequent those camping grounds?

9. Revenue officers frequenting the camps are the Commissioner in Sind, the Collectors, Divisional Officers, Mukhtiarkars; also officers of other departments (e. g., of the Engineering, Forest, Judicial, Educational, Military departments, the Manager, Encumbered Estates); thus all officers who require the Mukhtiarkar to arrange for their camps.

10. What supplies do these officers require for themselves?

10. Fowls, eggs, butter, gram for horses, rice, sugar, meat, fuel, suji or maida for loaf or pies, spices.

11. Whence do you get those supplies, namely, grain, rice, eggs, fowls, sheep, milk, butter, vegetables, bajri or jowari stalks and firewood?

11. The supplies are obtained in different ways for different officers—

(*a*) In the case of the Commissioner in Sind, the arrangement is done by the Mukhtiarkars, and his village establishment, unless the Commissioner desires a particular zamindar to arrange for his camp.

A depot is prepared in advance by the Mukhatiarkar who calls a conference of big zamindars in the vicinity of the camp and distributes the duty of collecting different things amongst them, chiefly fuel, grass karbi, fowls, eggs, butter, sheep, lamps, milch cows. Rice, gram, sugar, vegetables, fruit, liquor, are usually obtained from towns.

The Mukhtiarkar is responsible and supervising tapedar is usually in charge.

(*b*) In the case of the Collector, no depot is formed: usually a big zamindar in conjunction with the supervising tapedar or tapedar arranges the supply in the same way. If the zamindars in the neighbourhood are small, the village establishment has to make arrangements.

(*c*) In the case of Deputy or Assistant Collectors, the zamindars, if big, wholly; otherwise the tapedar and the smaller zamindars.

(*d*) In case of the Mukhtiarkars, the tapedars almost wholly. Zamindars pay for 2 or 3 or 4 camps.

(*e*) In the case of District Police Officers, the zamindars have directly little to do. The Sub-Inspector arranges by calling on each zamindar to supply articles annually which are stored by a Jamadar in charge; in case of deficit, it is to be made up. Cash is also contributed. The police jamadar usually extorts Rs. 5, 10 or 15 on many applications sent to him for inquiry, and this collection forms a central fund. If there are sudden or extraordinary demands by still higher officers arriving, zamindar and khatedars are to supply the necessary additional demands to the Sub-Inspector on the spot. No pressure is spared at such times.

(*f*) In the case of Forest Officers, the duty devolves on the ranger and sub-ranger, who obtains the supply from the cattle owners by a previous collection and from such zamindars as own land in the forest or from fuel contractors. The forest rangers allow the whole of their pay to be appropriated to the rasai and live upon cattle owners.

(*g*) In the case of Engineering officers, the darogha does the work, supplies being derived from the zamindars concerned in the irrigation.

12. Do you get them from your haris or from banias or from your own house or from other zamindars.

12. Milk from haris or from banias, if haris have already sold their month's supply to them called mondirs.

Provisions from banias.

Eggs from haris or from towns.

Meat from haris, lambs got from them : if they are not sufficient, purchased.

Butter from haris or from zamindars.

Gram from the village or town banias.

Vegetables from bazar or from Local Funds or private gardens.

Karbi from zamindars, haris, or purchased.

Fowls from villagers in the bazar.

Fuel from the Revenue jungle, chiefly a small quantity from zamindars' survey numbers.

13 Do you pay for them, and if so, at what average rates?

13. Zamindars or tapadars pay at bazar rates for all things except fuel and karbi taken out of their own stock, and except for milk and butter forced out of the haris' mouths.

The average rates in the bazar being—

Fowl 8 to 10 annas.

Eggs 2 to 2½ pice per each.

Butter 1 ser for rupee.

Milk 2 to 2½ annas per ser, if purchased from a bania.

14. Have milk, stalks and firewood market values beyond the neighbourhood of large villages and towns?

14. They all, except fuel, have value. Haris sell karbi and milk and butter. Therefore they have value.

15 Do you get firewood from the jungles? Do you pay anything for it and what does it cost you to bring it to camp?

15. Yes. Nothing except use of cart.

16. What is the average daily cost of the supplies required by the officers themselves?

16. It depends on the officer's butler. The quantity he demands and the articles he demands must be supplied: the officer does not care to know it himself.

Quantity demanded ordinarily for one Assistant Collector or Collector or such officer per day, living European fashion—Eggs 1 to 2 dozens, 2 to 4 fowls, milk 4 to 5 sers, 3 paos butter or 1½ lbs., sugar 1 lb., suji 2 lbs, gram 6 sers for each horse, jowari karbi 8 to 10 bundles.

Usual cost per day per each such officer is Rs. 5. If the butler is not otherwise satisfied a rare article is demanded which must be supplied by a special conveyance being sent over to the town for it.

17. Do you have to provide supplies also for the private servants and official staff of the officers?

19. Do you have to provide supplies also for the clerks of the officers?

17. and 19. Yes, for all kinds of establishments, official, personal and menial and also for other persons who, attend camp, including pleaders, their munshis, visitors, etc.

18. What is the average daily cost of such supplies?

20. What is the average daily cost of such supplies.

18 and 20. (*a*) Each munshi gets through his servant (in Collector's or Assistant Collectors camp) 1 pao to ½ a ser of ghee per each 8 annas.

	Rs.	a.	p.
1 ser of flour and rice	0	3	0
4 annas worth almonds, pistachio, sugar-candy, liquor, spices ...	0	4	0
1 ser of milk	0	2	0
½ ser of meat	0	2	6
3 eggs	0	1	6
1 fowl, sometimes	0	8	0

Excluding the last about Rs. 1-5-0 a day.

(*b*) Peons gets each, in lieu of flour, rice, etc.	0	8	0
½ ser meat	0	2	0
1 ser milk	0	2	0
	0	12	0
(*c*) Officer's hamal, sowar and servant cash as above ...	0	8	0
½ ser meat	0	2	0
½ ser milk	0	1	0
	0	11	0
(*d*) Butler, same as (*c*), but instead of 8 annas	1	0	0
(*e*) Camelmen each ½ ser treacle	0	1	6
½ ser meat	0	1	0
½ ser milk	0	1	0
(*f*) Loading camelmen, 1st day, each	0	4	0

Besides the above, a butler gets Rs. 5 to 25.

Deputy Collector or Assistant Collector—

Per camp, the amount depending upon his favour with the sahib.

Peons Rs. 5 per camp. Rs. 2 per partal.

All servants Hindus and Mahomedans, Rs. 8 per camp.

Collector's butler (ordinary) Rs. 100 per taluka.

" Peons Rs. 10 per taluka.

Daftardars, peons and servants about Rs. 15 to 20 per taluka.

Other servants Hindus and Mahomedans, Rs. 20 to 25 per taluka.

Besides the cost of bringing vegetable, conveyances, etc.

The cost can be easily calculated.

21. Do you have to provide water jars, cots or other furniture or material for building stables?

21. Jars are brought from potters without money. If no potter available tapadar or zamindar must buy. Cots are got from villagers without cost. Landhis' materials from zamindars, except patals and lighter material purchased.

22. What does that cost you for each camp?

22. About 8 annas for dilas, if purchased. About Rs. 2 per each small landhi, and about Rs. 20 for a big landhi for officer's horses or motors.

23. Do you receive payment in full or in part from the officers and from their private servants, official staff and clerks?

23. Full payment is never received. The bill contains what the butler dictates, otherwise zamindar or tapadar is in disgrace, for the officer's food is spoiled and the blame is on the zamindar or the tapadar.

In the bill, rice, sugar, karbi, grass, gram, busa are usually not entered. Officers' bill contains hardly ¼th to 1/6th the value of articles supplied. Fowls are paid for at 2 to 4 annas each (purchase price being 8 to 10 annas or 10 to 12 annas). Milk paid at the ancient rate of 1 anna, though purchased at 2 to 3 annas. Eggs paid for 3 pies, though purchased at 2 or 2½ pice.

The quantity actually supplied is partially shown in the bill.

Deputy Collector's or Collector's butler stands outside or goes to the zamindar or tapadar soon after and receives back the whole bill paid.

To the establishment modi gives a receipt but never is paid by them with very few exceptions amongst clerks—these exceptions also so far as their individual expenditure is concerned. Their servants are unrestrained.

24. If not, does the loss fall on your haris or on you?

24. The burden falls on the zamindars and haris.

First on the zamindar, who during harvest charges hari—

Each hari is charged about 3 to 4 daris, 15 to 20 seers per each kharar.

" " one cart karbi per pair of bullocks.

1 cart fuel for each pair of bullocks.

6 annas cash " "

Besides milk, lambs, butter, which may be needed.

The deficit, the amount of which depends on the number of officers encamping, is on the zamindars.

25. Do you have to provide quarters for the clerks?

26. If so, does it cost you anything and do you recieve payment?

25 and 26. Sometimes an otak is lent. No additional cost is involved, except building, if necessary, a kacha lavatory or landhi for servants. Cost negligible.

27. Do you have to provide camels, horses, carts or carriages?

27. The zamindars or tapadars, as the case may be, have to supply all conveyances without cost: they are to be in readiness for bringing all kinds of extraordinary supplies demanded by the officer, his butler, his clerks, to bring all kinds of articles received from the station, fruit, vegetable, post. In some cases special dak arrangement is kept when distance from a railway station is great.

28. If so, what does it cost you and do you receive payment?

28. No answer.

29. Do you have to make 'Rasai' for Mukhtiarkars, Public Works Supervisors, Police Inspectors and any other subordinate officials?

29. Yes. Please see answer 11. There are only different ways of collecting rasai: the system of creating an annual depot for officers in other departments is more in vogue.

30. If so, what does it cost you, and do you receive payment?

30. No payment is made to the zamindar; Sub-Inspector, daroghas or sub-rangers never pay the zamindar even if they receive any payment, the latter being very doubtful. Cannot give the cost of it.

The Mukhtiarkar's camp costs about Rs. 15 to 20 per day.

An Assistant Collector's about Rs. 40 to 50.

A Collector's camp about Rs. 75.

A Commissioner's camp about Rs. 200 per day, including all expenses.

Average about Rs. 500 to 600.

31. What is the aggregate cost to you each year of making 'Rasai'?

31. It all depends on the number of occasions officers encamp. The Commissioner's camp in the moffussil gives a sudden jump to the average amount. If the Commissioner gives the honour of making arrangements to a particular zamindar it rises to about Rs. 2,000 or more, including all arrangements, roads, cher, etc.

32. Do you make the 'Rasai' yourself or is it still actually made by the tapedars or by the contracting zamindars?

32. Zamindar and the revenue establishment. Contracting zamindars exist no longer. If they do, it is only in name. It depends upon the officer concerned. In the case of Collector and Commissioner, the Mukhtiarkar and his establishment is responsible. If there is a big zamindar, the whole of the cost of Collector's camp is on him. If a zamindar is unable to bear the whole cost of a camp, it is to be met from a Central Fund, called the deh kharch collection.

33. How do you receive payment? Do you prepare bills or do the tapedars? Or are payments made through contracting zamindars?

33. Bills are prepared by the zamindar or tapadar, whoever is in charge, no contracting zamindars really exist. They get bills to pay back there and then.

34. Do you approve of the system of giving the contracts to zamindars or would you prefer the appointment of contractors independent of the tapedars and zamindars?

34. Contractors. Zamindars are a farce and involve heavier burden than before, specially in case of bigger zamindars who are asked to arrange and yet get nothing and continue to pay the ordinary perquisite. Independent contractors are preferable provided they belong to towns. Bania contractors belonging to the deh, in which the officer is encamped, will always be paid up by the zamindar and it will serve no purpose.

35. Would it be possible to find such contractors for whole talukas or sub-divisions of the district?

35. It is a difficult question. Like the Military Commissariat, if advantageous rates are offered and tenders invited, it may be done.

36. What are your special objections to 'Rasai' and have you any special recommendations to make, as to the arrangements to be made for 'Rasai' by Government?

36. Chief objections are—

(*a*) It necessitates a collection of a deh kharach (central fund), which is a burden on every khatedar.

(*b*) It operates as a hardship on the poor cultivator and his family.

(*c*) It opens a door to favouritism and access of the zamindar with and to the officer and places the poorer at a considerable disadvantage.

(*d*) It places the most respectable zamindar and the subordinate, making arrangements, at the absolute mercy of the butler and the peons and munshis, and is a source of degradation to him, the officers being often more willing to listen to their personal servants,

(*e*) It impoverishes the zamindar and is one of the chief sources of the zamindar's indebtedness.

(*f*) It demoralizes the officers themselves.

Recommendations.

The Commissioner's tour in villages and the Collector's camps in villages or even head-quarters serve no purpose whatever, except their own recreation. According to the present system, the only inspecting officers are the Mukhtiarkars, Assistant Collectors and the Daftardars. The Commissioner's visits should be confined to large Municipal towns, not even to taluka head-quarter stations. The Collectors should visit for a short while, the head-quarter stations only, to sign inspection papers. The present orders prescribe 125 days' tour out of head-quarters for the Collector. 210 days for the Assistant Collector or the Deputy Collector, unlimited for the Mukhtiarkar, whose daily allowance of Rs. 2 per day instead of Rs. 25 per month, as before, is an incessant temptation to be out. The Collector does no partal, the Daftardar does a certain percentage which he can do from head-quarters. Also Jamabandi is done at head-quarters. The Collector's only function on touring is to look to the neatness of the village by walking through it, to look into the schools and pass a good remark or bad, to get petitions and endorse them to the police or the Mukhtiarkar, which can be done better at head-quarters, to shoot to the great inconvenience of the ryot, sit in his tent and dispose of papers, which can be better done at head-quarters. There is no function of a Collector or Commissioner which requires his tour. The Deputy Collector or Assistant Collector has to do inspection work to visit places, to grant lands, to visit and decide forest boundaries, see birth and death registers, pound and school registers, examine salt and bhang licenses and try badmashes or murder cases. None of these are urgent or require his presence outside often except inspection, which can be done by few camps at very large villages.

The Mukhtiarkar can be easily confined to his old travelling allowance and should be compelled to return to head-quarters every day, if possible. Similarly, the tour of heads of other departments and their subordinates require to be considerably curtailed. An Executive Engineer or his Surpervisor, a Divisional Forest Officer or his assistant or Police Inspector need not be out long and encamped at small distances.

Government need not make arrangements for rasai. Remedy lies in the officer's unbelief of his servants when complaints are brought to him—

his self-denial, if things, could not be had,

his refusal to receive anything from the zamindars or the village establishment,

his paying his servants or peons himself out of his pocket or get their present bhatta of 2 annas increased to 4 annas,

in shortening the number of camps and confining them to large villages or towns, and

in appointment of independent contractors.

37. Do you present 'Dhalis' of fruit, vegetables or sheep to any officer? If so, what does it cost you?

37. Zamindars do, and so do Mukhtiarkars out of deh kharach. It is a pernicious practice. From the Mukhtiarkar to the lowest zamindar this is done. It costs from Rs. 5 to 25 per dhali.

38. Do you consider the practice should be prohibited by Government?

38. At once.

Lapo.

39 and 40. Payment to the tapadar, supervising tapadar in the Revenue Department, to the beldar and daroga in the Engineering Department, to the ranger and sub-ranger in the Forest Department, to the police jamadar in the Police Department, in cash or in kind in some fixed proportion. It is a kind of burden on the cultivation.

39. What do you understand by the term 'Lapo'?

40. How many forms are there of unauthorised 'Lapo'? Is it levied only in the revenue department and also in the public works, police and forest departments?

In other departments, except revenue, it partakes of kind—a certain amount more than in cash, cash amount is usually fixed in their case for the lowest subordinate.

Note.—This does not include any variable payment made to a particular officer on any particular occasion for any particular favour to be done or disfavour to be avoided.

41. How is each form of unauthorised 'Lapo' levied? In lump sum or fixed rates per camp or per acre or per survey number or per assessment of land revenue?

42. By whom is each form of unauthorised 'Lapo' levied and for what ostensible purposes? By tapedars, abdars and daroghas, sub-inspectors and thanedars and forest rangers?

41 and 42. (1) Tapadars levy, in the case of very large zamindars a lump sum, in consideration of these zamindars taking up some camps. In case of small zamindars 1 to 1½ anna per rupee; in case of very small, even 2 annas per rupee.

(2) Four annas to one rupee per jireb for khas mokal land in the kacha.

(3) One rupee per number for kabul land, at time of grant, from bigger zamindars; at the rate of 4 to 8 annas par jireb from smaller zamindar.

(4) On taccavi payments, a certain percentage, varying between 15 to 25 per cent. to the tapadar or supervising tapadar, whoever recommends. This is to be distributed amongst the second munshi, khazanchi, tapadar and supervising tapadar.

(5) On kilns ijazatnamas.

(6) On transport passes for fuel, at fixed rates—

Supervising tapadars receive an annuity from the zamindars.

(2) an annuity from the tapadars.

(8) From taccavi or any special work daroghas—

(i) in lieu of not molesting cattle owners, by charging them falsely with having grazed their cattle on the bund,

(ii) in lieu of not molesting agriculturists, by not reporting them for having wasted the canal water,

(iii) for favours done, or harm avoided in the matter of supply of water they receive annually certain amounts in cash and in grain.

Sub-Rangers—

(1) for allowing cattle owners to graze freely,

(2) for not falsely impounding cattle taken even outside the forest,

Receive cash amounts at fixed rate and butter, milk, etc., according to fixed quantity.

Rangers and Forest Office—

From fuel contractors. The former in kind, from Maldars.

Engineering Department—

Percentage on bills paid from contractors.

Policemen—

(1) for not sending zamindars' haris under section 110.

(2) for recommending zamindars or their relations for arms, or chairs or lungis.

43. Is unauthorised 'Lapo' levied to cover the cost of 'Rasai' for touring officials or do you have to pay 'Lapo' as well as make 'Rasai'?

43. Yes. And also to benefit the receiver, as below :—

In the Revenue Department there are two occasions for collecting the land revenue, in February and in June. Tapadars receive anagi at these occasions, and other payments at their season. One man amongst the tapadars is in charge. The whole of the tapadars' pay, or a major portion of it is retained by the tapadar in charge; usually about 8 months' pay is thus appropriated. Officers tour from November to February and February to June. Account of expenses incurred is taken at the end of the collection time. Each tapadar is to contribute towards this fund, according to the area in his tapa under cultivation.

The salaries deducted are set off against what is due from them. Then each tapadar pays the deficit, if any, or gets credit for excess payment. The balance, if any, of the anagi or other payments belongs to the tapadar. Lapo therefore is partly an aid to the rasai, in paying naibs, who assist them in their work and partly a bribe from the zamindar not to be troubled in his daily dealings with the tapadar or other lower Government servants except that paid by contractors, which savours of a bribe.

44. Is unauthorised 'Lapo' levied for making money presents to the private or official establishments of touring officials or do you have to pay 'Lapo' as well as make such presents?

44. Yes. (*a*) Lapo serves for paying annuities to several munshis and clerks in the Collector's and Daftardar's establishment.

(*b*) Assistant Collectors' establishment.

(*c*) Mukhtiarkar's establishment.

(*d*) Treasury establishment for inspection of returns.

(*e*) Menial establishment in other departments.

45. What are the usual amounts of such presents and for what purposes are they paid? Do they take the form of daily allowances?

45. They are paid to avoid unnecessary molestation or difficulties in inspection or correspondence: the officers have hardly mind to look into matters themselves and therefore this lubricator is necessary.

46. Is unauthorised 'Lapo' exacted for particular favours and if so what in matters of land revenue, irrigation, police and forests?

46. In case of revenue department, the adverse report of a tapadar as regards re-mokal or shifting of boundaries or of insufficiently repaired boundaries is a powerful instrument and other small molestation.

These can be avoided. The rest is answered in Q. 42.

47. What are the usual amounts of such exactions and by whom are they exacted?

47. Zamindars and tapadars know the exact amounts.

Tapadars, supervising tapadars, land grant munshis, beldars, daroghas, surveyors, forest sub-rangers, forest rangers.

49. Has the amount been reduced by the rules of 1914 and the system of giving 'Rasai' contracts to zamindars?

49. No.

50. Has the amount been reduced by the system of payments of land revenue direct to the mukhtiarkars?

50. No. The anagi must be paid.

51. Have you any special recommendations for the prevention of 'Lapo' Could it be stopped by modifications of the revenue or police systems or any other special orders of Government?

51. It cannot be stopped by modification of rules; it can never be stopped, for every man has his price for the favour he does, and disfavour he abstains from. It can be minimized in the Revenue Department by—

(1) raising the pay of the tapadar,

(2) shortening their beat and giving them naibs,

(3) reducing the drain of rasai,

(4) making khatedars more self-respecting by listening to their needs with sympathy.

Chher.

52. What do you understand by the term 'Chher'?

52. Chher is labour without payment or with nominal or short payment.

53. Who are the 'Chheras'?

54. What kinds of labour are the 'Chheras' called on to perform?

53 and 54. Chheras are cultivators or cattle-owners impressed into labour to do officer's work—

(*a*) to clear and level roads, forests, to watch camps, to carry water or post or to do errands or bring articles,

(*b*) cultivators impressed into bund-making work or on engineering works without or with short payment in flood season as well as before,

(*c*) special labour service, to pitch tents of officers and to attend officers on shooting excursions.

55. Do the 'Chheras' hold their lands on express or implied conditions to perform such labour when demanded by their zamindars?

55. No, there is no such understanding. No such condition has ever been recognised or even asserted.

56. When so employed do they receive any remuneration in cash or kind from the zamindar? or from the officers of Government?

56. No chheras receive anything in cash in camps. The zamindars feed them for the days they are in camp, whole of the cost is to be borne by the zamindars. Officers out on shooting sometimes choose to give a pittance or a lump sum to the chheras on duty in the jungle. No other payment is made on any other occasion. Chheras on bunds in inundation season do get some payment.

(*b*) Cultivators are taken away from cultivations by the zamindars during busy cultivation season at the request of the Engineering department to supply labour to their contractors when their other labour runs away on account of low rates; to the great detriment of cultivation.

57. How many 'Chheras' are required at the camps of the different officers?

57. About 50 at Collector's camp, more at Commissioner's, about 25 at Assistant Collector's camp and about 15 at Mukhtiarkar's camp. On second day and after, they are less.

58. How many are required daily for bringing supplies, water, stalks and wood? How many more for preparing the ground and pitching and striking the camps?

58. The number is shown in answer 57; but for clearing the ground and preparing camps and roads about 100 men are required; when the Commissioner's camp is to be prepared all roads are to be set in order; and if he has to go out in a particular direction, new roads have to be constructed in which case as many as 300 to 500.

59. Do they get anything for these services from the officers or from the zamindars?

59. Nothing except sometimes chheras at shooting excursions.

60. How many 'Chheras' are required for shikar?

60. All depends on the time the officer is to do the shikar and the area prepared for the purpose. About 100 may be necessary in the case of higher officers. The number of officers shooting determines the number of the chheras taken.

61. Do they come willingly or not and do they get anything from the officers or from the zamindars?

61. Never willingly.

62. How many 'Chheras' if any are required for supplementing repairs to the roads by the Local Boards?

62. A large number. It all depends on the number of roads repaired at the same time and the suddenness with which they are called upon; 50 to 500 may be necessary.

63. Are such repairs of benefit to the public as well as to the officers?

63. They are useful to the public as well but as these repairs are never thought of till the Collector or the Assistant Collector goes on circuit, it cannot be said that roads are repaired for the benefit of the public. Public convenience does not enter into the consideration of the officers in charge.

64. Do they get anything for such labour from the officers, zamindars or Local Boards?

64. No, none except meals from zamindars.

65. How many 'Chheras' are required in case of floods and breaches of canal banks?

65. All depends on the extent of the breaches.

66. Do they get anything for such labour from the zamindars or officers of Government?

66. Nominal rates. Zamindars spend a large amount for feeding them.

67. Does the employment of the 'Chheras' interfere with cultivation and cause loss to themselves and the zamindars?

67. It does; it takes them away from their cultivation at all times to their great detriment; it causes loss to the zamindars.

68. How far is casual paid labour available in your neighbourhood?

69. Could it be procured by a contractor independently of the zamindars?

68 and 69. Much cannot be had in the neighourhood of zamindars except when rabi is growing and does not require much tending.

70. Do you consider 'Chher' ought to be abolished or modified in any way by Government?

70. Chher ought to be abolished. Payment should be made at full rates.

ORAL EVIDENCE OF MR. BHOJSING, PLEADER.

To the Chairman—

My experience extends over the districts of Larkana, Nawabshah and Sukkur.

I have encamped in small villages.

I generally stayed with Mukhtiarkars or the Munshis of the Deputy Collector or Collector.

I have no experience of making rasai for myself in small villages.

The liquor is country liquor or even brandy for clerks and wines if there is a great demand for guests of the Collector or Commissioner.

My information is derived largely from my professional experience, particularly as to the manner in which supplies are obtained by the police.

Harsh language and threats are usual things, and if any beating is also given, it is given by the police.

I am referring genetally to the supplies which have to be provided by zamindars.

The average given in my answer to question 30 is the average given per zamindar.

I mean taluka stations by head-quarter stations.

I have never been actually out for shooting. I don't know what happens there. What I have said, I have heard from the zamindars. Many haris are busy in the fields from November to March. That would depend upon the amount of rabi cultivation.

To the Hon'ble Mr. Harchandrai—

Messengers are sent to Sukkur to get wines and English liquors. The tapadars often come to me with letters from the Mukhtiarkar. The Mukhtiarkars and tapadars say that they are for touring officers. The Mukhtiarkars say the money for these wines is spent from deh kharch.

I believe that tapadars have been assaulted for not making proper rasai, even by officers themselves and also by butlers.

To the Hon'ble Mr. Ghulam Hussain—

Generally the provisions are supplied by the zamindars. In town rasai, they would not be supplied by zamindars. In big villages the zamindars provide and in small villages, the tapadars.

If rasai ceases, lapo might be reduced, but it is not possible for it to cease altogether.

To Mr. Sawhney—

Wines are required once or perhaps twice a year for the camps of the Collector and Commissioner. Wines referred to are champagne and claret. I don't mean to say that wines are demanded as rasai, but it is a kind of present.

The abkalani is a very difficult season for touring.

The checking of canal clearance is from the middle of April to the end of May. It is necessary for the Executive Engineer to check the work and go on tour throughout the year. He needn't make so many camps.

I wouldn't object to the chheras being employed if they were paid the market rate of labour at the particular times they are employed.

To Mr. Mahmud Shah—

I think that the tour of the District Superintendent of Police could be curtailed like the Collector's. I am aware that records and reports have to be examined by District Superintendents of Police. Outposts are not fixed at particularly criminal places. They have been increased to give employment to Sub-Inspectors.

WRITTEN EVIDENCE OF MR. MENGHRAJ H. KALVANI, B.A.

Preliminary.

1.	Name.	1. Menghraj H. Kalvani, B.A.
2.	Appointment.	2. Deputy Collector, Kandhkot.
3.	Head-quarters.	3. Jacobabad.
4.	Length of service.	4. Twenty-three years.
5.	Length of service and special experience in Sind.	5. Do.

General.

6.	What is the area covered by your tour?	6. 1589·82 square miles.
7.	What is the period of your tour?	7. Six and a half months.
8.	What private servants accompany you on tour?	8. One syce, one cook and one boy.
9.	What official establishment accompanies you on tour?	9. My office establishment consists of six clerks and four peons. From one to three clerks and three peons accompany me. The rest are generally left at taluka head-quarters.
10.	What supplies do you and your servants and your official establishment respectively take with you and them on tour?	10. Vide the appendix.
11.	What supplies do you and they respectively require to be provided locally at your various camps?	11. Myself—Grass, fuel and milk. Establishment—Fuel, milk and mutton.
12.	What private and official furniture do you take on tour?	12. All necessary furniture such as chairs, tables, teapoys, cotton and woollen carpets.
13.	What are your further requirements in the way of cots, water jars or other furniture at your various camps?	13. A cot per head and a jar for every one or two persons.
14.	What tents do you take on tour?	14. Two tents and two rowties.
15.	What arrangements are made for accommodating your private and official establishments?	15. Office tent and rowties.
16.	What arrangements are made for stables at your various camps?	16. Whenever the camp is not in a bungalow or near a musafirkhana a kacha landhi covered generally with lai, bushes or karbi is temporarily built by the local zamindar.
17.	What records do you take on tour?	17. Current year's records.
18.	What arrangements are made for your office at your various camps.	18. Office people are accommodated in a tent provided by Government.
19.	What labour do you require to be provided locally at your various camps?	19. Five or six men at the time of pitching and striking tents, and two or three otherwise.
20.	What is the condition of the roads in your charge?	20. Pretty good.
21.	What authority is responsible and what agency is employed for the repair of the roads?	21. Local Board Beldars.
22.	Do you require to have special repairs made, and if so, by what agency, to the roads to your various camps?	22. No.
23.	What are your means of transport? Do you engage transport locally or for the whole period of your tour at head-quarters?	23. Camels engaged for the season.
24.	What are your postal arrangements and means of communication with head-quarters?	24. Kotars.
25.	What are the usual camping places in your charge?	25. Taluka and tapadars' head-quarters and Public Works Department bungalows.
26.	What arrangements are made for preparing or keeping in order the camping grounds?	26. Camping grounds are put in order by Local Fund beldars.

27. Which of them are within practical reach of villages with bania shops or bazars.

27. All excepting two.

28. To which of them are attached vegetable gardens?

28. The one at Kandhkot.

29. Which of them are provided with bungalows?

29. None.

30. What permanent establishment is maintained at such bungalows?

30. One man to each bungalow.

Rasai.

31. What do you understand by the term 'Rasai'?

31. Supplying of ordinary perishable requisites not available at the village bania's shop and not easily transportable.

32. What are your average daily requirements on tour in the matter of supplies?

33. Four bundles grass; 1 pound milk; about 10 sers fuel.

33. What are the average daily requirements respectively of your private servants and of your official establishment?

33. Private servants and establishment per head—

Peons.	Others.	Articles.
1½ pound	...1 pound	...Rice and flour.
1 chatak	...1 chatak	...Ghee.
¼ pound	...¼ pound	...Mutton.
1 anna	...1 anna worth	...Sweets, spices, &c.
1 pound	...1 pound	... Milk.

About 2 maunds fuel for all. Peons are generally fed by the zamindar outside taluka head-quarters.

34. What are the average prices of the various supplies required, such as grain, rice, eggs, fowls, sheep, milk, butter, bajri or jowari stalks and firewood?

34. Prices vary but are approximately as follows:—
Wheat flour 7 sers per rupee.
Rice 4 sers per rupee.
Ghee Rs. 50 per maund.

35. Is there any market value for milk, stalks and firewood beyond the neighbourhood of large villages or towns?

35. No.

36. What do you estimate to be the average daily aggregate cost of the requirements of yourself, your private servants and of your official establishment?

36. Myself and two private servants nil; syce 0-4-0; clerks and their servants Rs. 2-0-0; peons Rs. 1-3-0: total Rs. 3-7-0.

37. How are these requirements met? That is to say, who actually provides the various supplies and by whom are they collected and brought to camp?

37. Milk, fuel, grass and sometimes mutton are brought to the camp by the local zamindar or his kamdar. The rest are in stock or purchased from the nearest bania.

38. How are they paid for?

38. They are paid for in cash, except in the case of milk, fuel and grass and sometimes mutton when no butcher is available and it is supplied by the local zamindar, who does not charge for it.

39. What guarantee have you that the payments reach the actual providers and are not either retained by the collecting agency or repaid to members of your camp?

39. None beyond the statements made by the bania, the zamindar and tapadar in reply to personal enquiry, and absence of complaint.

40. How does your estimated average daily cost compare with the actual payments?

40. Excepting in the case of menials, actual payments equal the average actual costs.

41. If it is greater, by whom is the excess borne? by the haris or zamindars or tapedars or mukhtiarkars?

41. The Baloch zamindar, who has his own notions about hospitality refuses to charge for things he has not to pay for, when he feeds peons or sometimes supplies mutton to the establishment.

42. Is the excess met out of a 'Rasai' fund maintained by the tapedars or mukhtiarkars?

42. No.

43. Do you pay anything for water jars, cots or other furniture requisitioned or for materials used to build stables?

43. No. The materials are returned to the zamindar.

44. Do you obtain vegetables, and if so, on payment, from gardens attached to camping grounds or maintained by local funds?

44. No payment is made when they are sent.

45. Would it be possible substantially to reduce your requirements by curtailing either your private or official establishment without detriment to the public service?

45. No, beyond what I am already doing.

46. Would it be possible to curtail or modify the periods of your tour without detriment to the public service?

46. No.

47. How far has it been possible to give practical effect to the rules of 1914? Have tapedars actually ceased to collect the supplies or are they only nominally provided by the zamindars?

47. Tapadars have actually ceased to collect supplies after the orders of 1914.

48. Have you any modifications to recommend or substitutes for the rules of 1914? Would it be possible to find an independent contractor for each taluka or division in place of the tapedars and zamindars?

48. (a) A system of making seri grants to small landholders on the condition that they would supply on payment labour and provisions not obtainable from the village bania might be tried. The smaller the landholder, the better for he will not have the means of supplying anything gratis.

(b) I do not think so.

49. Have you been able to give regular and timely intimation of your requirements and of your camps for the information of contractors and zamindars?

49. Yes as a rule.

50. Have you any special reports on the working of the rules of 1914 or any special local orders?

50. None.

51. Do you receive "Dhalis" of vegetables and fruits and presents of game or sheep from any subordinate officials or from any class of zamindars?

51. Very rarely, but vegetable and fruit only, and that too from highly respectable zamindars.

52. What do you estimate to be the average cost of such "Dhalis" and sheep?

52. About two or three rupees.

53. What are the orders on the subject, and have you experienced any difficulty in carrying out those orders of Government?

53. (a) The orders are contained in Government Servants Conduct Rules, paragraph 2.

(b) No.

Lapo.

54. What do you understand by the term 'Lapo'?

54. Lapo is an illegal gratification paid periodically by zamindars to departmental underlings.

55. How many forms are there of unauthorized 'Lapo'?

55. Vide the appendix.

56. By whom and from whom is each form of unauthorized 'Lapo' levied and for what ostensible purposes?

56. Lapo is paid by zamindars to the tapadar with the sole object of bribing the latter into conniving at the irregularities of the former and not being troublesome otherwise.

57. How is each form of unauthorized 'Lapo' levied? At fixed rates per year or per acre or per survey number or per assessment of land revenue or per camp?

57. Lapo is levied by the tapadar in a lump sum during the time land revenue instalments are collected.

58. How far is unauthorized 'Lapo' utilized to cover the cost of 'Rasai' for touring officials? Is it converted for that purpose into a 'Rasai' Fund?

58. Not in this sub-division.

59. If so, who manages the 'Rasai' Fund?

59. None.

60. How far is unauthorized 'Lapo' utilized for money presents to the private or official establishments of touring officials? What are the usual amounts of such presents and to what extent are they made out of the 'Rasai' Fund?

60. Three or four rupees a year on an average is spent, I am told, by the tapadar on this account from his own pocket. It may possibly be a little more.

61. How far is unauthorized 'Lapo' exacted for particular favours in matters of land revenue, Irrigation, Police and Forests?

61. The zamindar pays lapo to the tapadar with a view to gain favour of the latter in general so that the latter might not put him to unnecessary loss by showing wrong mode of irrigation in his number shumari etc. and that he might also desist from reporting him for using an unauthorized source of irrigation, or wastage of water, for encroachments on village sites or cutting trees, etc.

62. How far is unauthorized 'Lapo' utilized to mitigate the strictness of examinations of official records by the establishments of touring officials?

62. For the last five or six years I am told no cash payment is being made.

63. Has the levy of unauthorized 'Lapo' been affected by the rules of 1914?

63. Yes. Some zamindars do not pay it at all. Others pay very much less than they used to do.

64. Have you any special reports on the subject of unauthorized 'Lapo' or any local orders?

64. There are no special reports. Local orders issued draw the mukhtiarkars' attention to the subject at the time of visuli and enjoin personal interest on their part in the matter of eradicating the evil.'

65. Can you suggest any more effectual means for preventing the levy of unauthorized 'Lapo' than the rules of 1914? Could it be prevented by modifications of the rules of the Land Revenue Code?

65. Vide appendix.

Chher.

66. What do you understand by the term "Chher"?

66. Labour at the beck and call of a zamindar on particular occasions.

67. Who are the 'Chheras'?

67. The zamindar's cultivators.

68. What kinds of labour are the 'Chheras' called on to perform?

68. The chheras at an officer's camp assist in pitching and striking tents, loading camels, fetching water and fuel and keeping watch at night.

69. Do the 'Chheras' hold their lands on express or implied conditions to perform such labour when demanded by their zamindars?

69. Yes; there is an understanding between the haris and the zamindar who uses them not only in connection with an officer's camp but for various private purposes also.

70. When so employed, do they receive any remuneration in cash or kind from the zamindars? or from officials of Government?

70. They are, I am told, generally fed by the zamindar. No cash payment is made to them by officials or zamindars.

71. How far is casual paid labour available in your charge?

71. Not available.

72. Is any considerable staff of "beldars" maintained in your charge either by local funds or Government?

72. Yes, by Local Boards.

73. How far are zamindars, if at all, bound to provide labour on the demand of officials of Government?

73. They are not bound to do so.

74. Are any lands held like those of the village servants of the Deccan on condition of rendering service to the community or to Government?

74. No.

75. For what purposes do you require labour on tour?

75. Vide reply to question 68 above.

76. How many labourers do you require daily in camp?

76. Two or three, including watchmen.

77. How many more do you require when pitching or striking camp?

77. Three more.

78. Whence do you obtain them?

78. From the local zamindar.

79. Do you pay them anything for their labour or are they given anything by the zamindars?

79. Vide answer to question No. 70.

80. What would be the probable cost of substituting casual paid labour? Could this be obtained from the 'Rasai' contractor?

80. Casual labour not available. A rasai contractor would not be able to get it without the local zamindar's help.

81. Would it not be possible to get all the work done by a temporary increase while on tour of your own private and official establishments?

81. No.

82. How do you obtain labour for 'shikar'?

82. I do not go out for shikar.

83. What do you pay the men? Have you experienced difficulty in making them accept payment?

83. Inapplicable.

84. Are they given anything by the zamindars?

84. Do.

85. What labour, if any, is required to supplement the repair of the roads by the local authorities?

85. No such labour required by me.

86. Are the labourers given anything for this work by you or the zamindars or the local officials?

86. Inapplicable.

87. What labour is required in case of floods and breaches of canal banks?

87. Zamindari labour.

88. Are the labourers given anything for this work by the zamindars or by Government?

88. So far as I know they are fed or paid by Government, unless zamindars specifically undertake to do so themselves.

89. How far, if at all, does the employment of the "Chheras" interfere with cultivation and cause loss to themselves or the zamindars?

89 None to my knowledge.

90. How far does the employment of 'beldars' interfere with their ordinary work under the Local Boards?

90. A few beldars help in camp arrangements at taluka head-quarters but this does not interfere with their legitimate duties.

91. Have you any special reports on "Chher" or local orders?

91. None.

92. Do you consider 'Chher' should, wholly or partly, be suppressed, and if so, what orders would you recommend to be passed by Government.

92. I would suggest that chheras employed should be paid their wages at a fixed rate irrespective of the wishes of the local zamindar.

Appendix.

10. Being a vegetarian, I take with me for myself and two of my servants, provisions consisting of flour, rice, ghee, pulses, spices, potatoes, etc., and a bag of grain. My office establishment, with the exception of peons, take with themselves a few days' provisions, which they replenish from time to time.

55. According to my information, so far as tapadars are concerned, there was only one form of it, called anagi, prevalent in the sub-division at a rate varying from Rs. 3 to Rs. 6-4 per every 50 acres of cultivation. Now too some zamindars pay lapo, though they do not admit it, to officers in a lump sum varying according to the nature of the season. A few do not pay it at all.

65. The most effectual means is moral courage on the part of the zamindar, who should refuse to pay it. The following suggestions may also be adopted :—

(1) Land revenue should be recovered at taluka head-quarters only.

(2) A zamindar may be permitted to present a challan with his bill of assessment without first having it verified by the tapadar. The suggested procedure will increase work in the taluka office and involve the entertainment of an additional munshi.

(3) Postal commission on land revenue money orders should be reduced.

(4) Only qualified persons, who aspire to be Mukhtiarkars, should be appointed supervising tapadars according to the new scheme, raising the scale of their pay.

(5) Fixing a higher rate of pay for the tapadar and other subordinates.

ORAL EVIDENCE OF MR. M. KALVANI.

To the Chairman—

There are 30 bungalows in my charge which I make use of. Most of the Public Works Department bungalows have vegetable gardens attached to them.

The daily cost for myself and my servants is nothing, because I take all supplies with myself and purchase nothing locally, while on tour.

A seri grant is a free grant of land.

The supervising tapadar's pay varies from Rs. 35 to Rs. 40. There is a scheme which will come in force next year raising it to Rs. 45 to Rs. 75.

I don't give the chheras any money present on leaving my camp. I know of no arrangement having been made for chheras under the Irrigation Act.

It is customary to have watchmen at night in the camp.

To the Hon'ble Mr. Harchandrai—

I have been for the last 2½ years Deputy Collector in the Upper Sind Frontier. Before that I was Deputy Collector in the Kotri sub-division. I have been 10 years Deputy Collector—about 3 years Mukhtiarkar. I was 5 or 6 years Deputy Manager and Assistant Manager of the Encumbered Estates. I was 2 or 3 years in the clerical establishment. I served also in the Larkana district as Deputy Collector.

I have no personal experience of rasai but have acquired some knowledge of it. The general characteristics of rasai are the same throughout Sind.

The zamindars of Upper Sind Frontier think that it would be below their dignity to charge for those things for which they don't pay, e.g., milk, fuel, karbi and mutton. In that respect I think the Upper Sind Frontier zamindars differ from those of the rest of Sind. The proportion of large zamindars in the Upper Sind Frontier is very much greater than in any other district of Sind. They are mostly Baluchis and some of them are the Sardars of their tribes. The head of each division of a clan is a Sardar and therefore there is a great number of Sardars. They differ considerably from zamindars in all other parts of Sind.

The small landholders have never had to make rasai in the Upper Sind Frontier.

The Deputy Collector, Mr. Isani, is not a Baluch. He is a Drakhan (carpenter) and has got no lands in the Upper Sind Frontier.

I was a few months in the Upper Sind Frontier in 1910 before the issue of the circular of 1914. The system of rasai fund and cash payments to the establishment did exist in 1910 and before that. The circular of 1914 has had effect in the Upper Sind Frontier in the matter of rasai because Mr. Martin, the then Deputy Commissioner, took great pains to enforce the circular. So far as I know, the rasai fund has stopped after 1914. That is the result of my private enquiries. The tapadars used to collect the supplies from zamindars before 1914. The tapadars do not collect the supplies now. The tapadar has been removed from the management of rasai; the supplies come as before from the zamindar, those supplies which I have mentioned in my written answers.

The zamindars did pay cash payments to the establishment by way of tips, and I think they continue to do so. I can't say from my personal knowledge whether the bills presented to officers represented the actual supplies and actual prices. I can't say, as I buy nothing locally and get no bills. No complaint has been made to me by zamindars or others that they have not been paid in full. So far as my enquiries go there have been no complaints. In other places I have learnt that the bills don't represent the correct cost. I can't say about the quantity.

The banias used to supply the things direct before 1914, but whether they were paid by the tapadar or by the servants who bought the things I can't say. Now the banias bring the things to the camp when the village is not very close. I don't think zamindars pay for the banias' supplies. I am quite sure that the bania gets full payment, as far as my camp is concerned. I make personal enquiries at every camp.

I certainly think it is a hardship for people to pay from their own pockets for the supplies of others. As things go, it may be a hardship in other parts of Sind, though not in the Upper Sind Frontier.

I believe the rasai fund is formed by fixed amounts levied from tapadars and the fund is managed by a supervising tapadar, head munshi or mukhtiarkar; the tapadar recoups himself out of the lapo. What is paid to the rasai fund is a small part of the lapo which is collected at the time of assessment. The tapadars' pay used to be kept in deposit towards the rasai fund. It used to be 2 or 3 months' pay, according to my information, but not so much as a whole year's pay.

The zamindars used to recover something from the haris by way of deh kharch to make good their payments of lapo. I don't know of any separate levy of lapo on account of the rasai fund by tapadars from zamindars.

The zamindar pays Rs. 1 or 2 to the servants and pattawallas when he comes to see the officials. I don't know of any other payment by the zamindars to the servants at the time of camp. The servants still get Rs. 3 or 4. I don't think that each tapadar would have to pay more than Rs. 3 or 4 to the private servants of officials at the camp. I don't think that the tapadar recoups himself for this small amount.

There is no fixed payment to the establishment by the zamindars. I have heard of tent-pitching fees paid to the butlers of some officers. I don't know what is its amount and it depends upon the kind of officers and their butlers. I know of one case in which a cook assaulted a chhera and on my making a complaint to the Collector, the cook was punished and dismissed. It is quite possible that such cases might on some occasions go unnoticed and unpunished. I have no personal knowledge.

I don't think that mukhtiarkars make good rasai in order to get promotions. They get promotions according to their seniority and merits.

The tapadars do, in general, fear the adverse criticisms of the establishments of superior officers, and so do make payments wherever there is a rasai fund. It is to a certain extent the same with the mukhtiarkar. It depends to a great extent on the mukhtiarkar. If he is a really good man, he will not care.

I couldn't curtail my tour in view of the amount of work expected from me. I don't think that I can curtail my tour to 6 months. I have already curtailed it to 6½ months.

No big zamindar in the Upper Sind Frontier would take a seri grant on condition of doing rasai.

The present system of rasai may continue for the present in the Upper Sind Frontier. I have no better system at present to suggest. I am in favour of the abolition of rasai in the rest of Sind. I never arranged rasai as a mukhtiarkar.

To the Hon'ble Mr. Ghulam Hussain—

I think zamindars in some cases supply fowls and eggs gratis. Very probably all the perishable articles are supplied in some cases gratis. I can't say how far, as I have no personal knowledge. The big zamindars don't like the idea of working as contractors—they send their own kamdars. They don't like to be called contractors. They think that that is the work of a trader and not of a Baluchi zamindar.

Rasai exists to the extent stated in my written answers. I think the rasai fund did exist after 1914 in Kotri. I was under the impression that it did not exist but I came to know that it did exist. I can't say who managed it. Cash payments were made to menials and clerical establishments at Kotri.

I selected one bania for each camp to make supplies, while I was at Kotri, and my establishment including peons were bound to purchase supplies from that particular bania. I saw that payments were made to the bania, and the clerks paid in my very presence.

The rasai fund was not utilized as far as my camp was concerned. I came to know that it was used for the purposes of other camps.

I don't think that annual allowances are now paid in the Upper Sind Frontier to the head clerk or head munshi of the Deputy Commissioner, to Deputy Collectors and the Mukhtiarkars.

Even if rasai ceases lapo will continue.

To Mr. Sawhney—

I think the Public Works Department use beldars as watchmen. I can't say whether they have got watchmen.

I think chheras should be paid at fixed rates in cases of canal breaches. I don't think that they should be paid for the whole day when they only work for some hours. If they are paid they needn't be fed. It would not be possible to measure the work in the cases of canal breaches, but the men could be paid daily wages. It would be possible to say whether the men have done a full day's work; they are supervised very strictly.

The seri holders would have to make rasai for all departments. The amount of seri grant would have to vary according to the area for which the grantee would have to supply provisions. He would have to work himself and not employ agents or other persons. I would give a seri grant for 1 or 2 tapas according to the area of the tapas. I think that the grantee could attend to 2 or 3 officers' camp at the same time.

To Mr. Mahmud Shah—

It would be practicable in the Kotri division for officers to encamp at big places and then ride out to small villages, but it would not be possible in the Kandhkot division where the distances are much greater.

WRITTEN EVIDENCE OF MR. CHAINRAI KISHINDAS, B.A.

Preliminary.

1. Name. — 1. Chainrai Kishindas.

2. Appointment. — 2. Mukhtiarkar, 5th grade.

3. Head-quarters. — 3. Jacobabad.

4. Length of service. — 4. Fifteen years.

5. Length of service and special experience in Sind. — 5. Ten years were spent in the Larkana district and the rest in the Upper Sind Frontier.

General.

6. What is the area covered by your tour? — 6. The area of the taluka in my charge is 463·12 square miles.

11. What supplies have to be provided locally at your various camps? — 11. Eggs, fowls, butter, mutton, milk, karbi and fuel. Some do not take butter and meat.

13. What are their requirements in the way of cots, water jars or other furniture at their various camps? — 13. That depends upon the establishment of the officer concerned. Each man gets a cot and about every two men receive a jar. No other furniture is provided.

15. What arrangements are made for accommodating their private and official establishments? — 15. The private and official menial establishment live in tents or out-houses of the bungalows. The clerical establishment live in tents.

16. What arrangements are made for stables at their various camps? — 16. Where no public buildings exist, kacha landhis are erected for the purpose.

18. What arrangements are made for their office at their various camps? — 18. The office is held in a tent provided by Government. The Deputy Commissioner holds office in his private tent.

19. What labour do they require to be provided locally at their various camps? — 19. Labour for pitching and striking tents and loading and unloading kit and other odd jobs is provided at each camp. I should estimate the number of men at 15 to 5 being detained for all the time of the stay.

21. What authority is responsible and what agency is employed for the repair of the roads? — 21. Taluka Local Board beldars and malhis. They are paid by District and Taluka Local Boards.

22. Do they require to have special repairs made, and if so, by what agency, to the roads to their various camps? — 22. No special repairs are done, unless the particular road has been rendered impassable by rain or canal water. In that case the Local Board establishment does the work. In rare cases this is supplemented by zamindari labour, especially when the damage happens to have been caused through his neglect, and then he does not demur. The road when repaired first serves the convenience of such a zamindar and his haris.

23. What are their means of transport? Do they engage transport locally or for the whole period of their tour at head-quarters? — 23. The district officers use camels. Casual visitors use carts. The former maintain them throughout the tour and the latter are provided with carts.

24. What are their postal arrangements and means of communication with head-quarters? — 24. There are two post offices in the taluka and when the camp is in those villages the post is brought by mail runner there. Else tapadars' kotars bring out the post.

25. What are the usual camping places in your charge? — 25. Generally head-quarters of tapadars. There are 3 camping grounds in the taluka.

26. What arrangements are made for preparing or keeping in order the camping grounds? — 26. A Local Board employe looks after the camping grounds.

27. Which of them are within practical reach of villages with bania shops or bazars? — 27. Two of them.

28. To which of them are attached vegetable gardens? — 28. None.

29. Which of them are provided with bungalows?

29. None. In one case a bungalow is at a little distance.

30. What permanent establishment is maintained at such bungalows?

30. A chowkidar.

Rasai.

31. What do you understand by the term 'Rasai'?

31. Rasai connotes arrangements for supplying such necessaries as cannot be taken out in camp by touring officers.

32. What are the average daily requirements of officers on tour in the matter of supplies?

32. The daily requirements of an officer on tour usually are,—2 fowls, 6 to 9 eggs, 1½ seer of milk, ¼ lb. butter, ½ maund karbi and ½ maund of fuel.

33. What are the average daily requirements respectively of your private servants and of your official establishment?

33. The quantities of requirements would depend upon the strength of the establishment of the touring officers The district officer's establishment would consist of 30 men, all told. They would require—2 kids, each weighing 4-6 seers, 15 seers of milk, 10 maunds of fuel. The other necessaries are either taken along or purchased from the village shop.

34. What are the average prices of the various supplies required, such as grain, rice, eggs, fowls, sheep, milk, butter, bajri or juari stalks and firewood?

34. Prices vary. A monthly return is sent to the head office. Average retail prices for these articles at Jacobabad in the last year worked out to—

	Rs.	a.			Rs.	a.	
Wheat ...	5	9	per maund.	Eggs ...	0	6	per dozen.
Rice ...	6	13	„	Fuel ...	0	7	per maund.
Butter ...	1	8	per seer.	Kirbi ...	0	6	„
Fowls ...	0	8	per one.	Sheep ...	4	0	per head.

35. Is there any market value for milk, stalks and firewood beyond the neighbourhood of large villages or towns?

35. No. The zamindars do not part with these things for money. Such a bargain will be considered out of place and derogatory.

36. What do you estimate to be the average daily aggregate cost of the requirements of officers, their private servants and of their official establishment?

36. There being no saleable value of milk, karbi and fuel, the daily cost of an officer's requirements provided come to Rs. 1-8, and of the rest to Rs. 3-8.

37. How are these requirements met? That is to say, who actually provides the various supplies and by whom are they collected and brought to camp?

37. The zamindar gets the above articles collected and his kamdar brings them to the camp.

38. How are they paid for?

38. The zamindar presents a bill of the articles to the touring officer and gets payment himself or through his kamdar. He does not charge for milk, fuel and karbi to the officer, as he himself does not purchase these articles. I do not think he charges the establishment for mutton as it is not sold retail in the mofussil. Most of the zamindars in this taluka own herds and they possibly provide from their own stock. It is not unoften that ready-made meals are provided by zamindars for menial establishment as they keep to their hereditary "bathi" system.

39. Do the payments reach the actual providers or are they retained by the collecting agency or repaid to members of their camp?

39. I will not vouchsafe that on no occasion the amount received in payment is not given back to the officer's servants as bakhshish.

40. How does their estimated average daily cost compare with the actual payments?

40. They correspond.

41. If it is greater, by whom is the excess borne, by haris or zamindars or tapedars or mukhtiarkars?

41. There is no excess.

42. Is the excess met out of a 'Rasai' fund maintained by the tapedars or mukhtiarkars?

42. There is no rasai fund in my taluka.

43. Is anything paid for water-jars, cots or other furniture requisitioned or for materials used to build stables?

43. No payment is made for use of water jars, cots and materials for stables. They are taken back by the zamindar's kamdar when the camp breaks.

44. Do they obtain vegatables, and if so, on payment, from gardens attached to camping grounds or maintained by local funds?

44. There are no gardens attached to camping grounds or maintained by the Taluka Local Board in this taluka.

47. How far has it been possible to give practical effect to the rules of 1914? Have tapedars actually ceased to collect the supplies or are they only nominally provided by the zamindars?

47. The zamindar of the village has been the supplier since 1914. The tapadar has ceased to be the collecting agency. When the responsibility lies on more than one zamindar, the tapadar may be determining the apportionment of the responsibility.

48. Have you any modifications to recommend or substitute for the rules of 1914? Would it be possible to find an independent contractor for each taluka or division in place of the tapedars and zamindars?

48. I cannot think of any. The zamindars require to be educated, that they might resist the unreasonable demands made upon them. The holding of this enquiry may serve that purpose. It will not be possible to obtain a contractor to do the work now devolving on the zamindar, as its nature and extent are not such as would be remunerative. He cannot do it without the zamindari aid, and this will not be forthcoming unless the responsibility is principally the latter's.

49. Have touring officers been able to give regular and timely intimation of their requirements and of their camps for the information of contractors and zamindars?

49. Yes.

50. Have you any special reports on the working of the rules of 1914, or any special local orders?

50. I know of no special reports nor of any local orders except such subsidiary ones as were issued for the observance of the orders of 1914.

51. Do you give "Dhalis" of vegetables and fruits and presents of game or sheep to touring officers?

51. No.

52. What do you estimate to be the average cost of such "Dhalis" and sheep? And whence are they obtained?

52. As I do not give dhalis I do not know its cost.

53. What are the orders on the subject?

53. The orders forbid the acceptance of dhalis except such as are of trifling value.

Lapo.

54. What do you understand by the term 'Lapo'?

54. Lapo may be said to be derived from labh, i.e., profit, or lobh, i.e., greed. Lapo signifies a share of produce taken out for all sorts of artisans in lieu of their work for the zamindar and kurmis. Some quantity called deh kharch is similarly taken out from the gross produce and retained by the zamindar who incurs the deh kharch, which presumably includes the tapadar's levy. In official terminology it means levy of some fee in the nature of illlegal gratification, which seems to carry some sense of recognition on account of its old existence.

55. How many forms are there of unauthorized 'Lapo'?

55. Tapadars' levy is termed lapo or angi just as the levy by other departmental subordinates is termed saliano, i.e., annuity, or sekro, i.e., percentage.

56. By whom and from whom is each form of unauthorized 'Lapo' levied and for what ostensible purposes?

56. I understand the tapadars receive lapo from zamindars to replenish their pockets.

57. How is each form of unauthorized 'Lapo' levied? At fixed rates per year or per acre or per survey number or per assessment of land revenue or per camp?

57. The exaction of lapo has completely ceased here, but I will not vouchsafe that the landholders do not tip the tapadars instead. The determination of the amount is, I believe, now entirely left to the good will of the zamindars, and it varies with the prospects of the year.

58. How far is unauthorized 'Lapo' utilized to cover the cost of 'Rasai' for touring officials? Is it converted for that purpose into a 'Sai' fund?

58. To no extent whatever. There is no rasai fund in my taluka.

59. If so, who manages the 'Rasai' fund?

59. None.

60. How far is unauthorized 'Lapo' utilized for money presents to the private or official establishments of touring officials? What are the usual amounts of such presents and to what extent are they made out of the 'Rasai' fund?

60. I am not aware of any presents being regularly made by tapadars to the private or office establishment of touring officials. There may be occasional tipping.

61. How far is unauthorized 'Lapo' exacted for particular favours in matters of Land Revenue, Irrigation, Police and Forests?

61. Particular favours conferred by departmental subordinates cannot be said to be covered by lapo, saliano or sekro.

62. How far is unauthorized 'Lapo' utilized to mitigate the strictness of examinations of official records by the establishments of touring officials?

62. To no extent whatever.

63. Has the levy of unauthorized 'Lapo' been affected by the rules of 1914?

63. The orders of 1914 have changed the form of levy altogether. It is no longer an exaction. The zamindar, to secure the tapadar's goodwill, makes a tip.

64. Have you any special reports on the subject of unauthorized 'Lapo' or any local orders?

64. There are no special reports. Special orders are received during the collection days to see that no levy is made.

65. Can you suggest any more effectual means for preventing the levy of unauthorized 'Lapo' than the rules of 1914? Could it be prevented by modifications of the rules of the Land Revenue Code?

65. I encourage the direct payments of land revenue into the treasury and prohibit tapadars from receiving amounts larger than Rs. 200, and tell khatedars that I would accept challans of whatever amount, direct, and give them the treasury receipts. The following figures will show this:—

	Total collections.	Paid direct into the Treasury.
1915-16	... Rs. 3,86,707	Rs. 2,85,500
1916-17	... „ 4,69,847	„ 3,07,072
Kharif 1917-18	... „ 1,82,967	„ 1,02,918

(2) The remittance of land revenue by postal money order may be further facilitated by (i) remission of the commission fee and (ii) providing the khatedar with money order forms duly filled in, together with the usual assessment bill, so that he may simply hand it at the post office window with the money and not request any one else to draw up the form for him.

(3) The allowances of village and other departmental subordinates in lower grades may be substantially raised, so that they may be able to withstand temptations. At present these hardly suffice for subsistence of a man and wife.

Chher.

66. What do you understand by the term "Chher"?

66. Chher implies labour employed without ostensible remuneration in cash. It usually conveys the sense of impressment of labour, for rendering which, however, there exists some tacit understanding, and therefore response is made without much demur. It has become an innate item of agricultural avocation.

67. Who are the 'Chheras'?

67. Those that till the land are chheras.

68. What kinds of labour are the 'Chheras' called on to perform?

68. They do various jobs for the zamindar and for the public functionary when called upon by the former to do so. Primarily they do gap chher, i.e., wet clearance and close breaches in rajana karias. The other jobs for the zamindar, so far as I know, are—

(1) Providing transport.

(2) Providing grass and fuel.

(3) Working on field-houses requiring to be put in order.

(4) If the zamindar wants a well to be sunk it will be the kurmis who will gather to do that.

(5) Cultivation of seri lands—the produce whereof is appropriated by the zamindar without division with the tiller of the soil.

(6) In short, for every work pertaining to the zamindar in relation to land or otherwise, when combined labour is needed, he can always rely on his kurmis.

The work done by chheras for public functionaries are described in answer No. 75.

69. To provide chher is the chief condition attendant upon tillage of soil. This comes to be embodied in documents when a zamindar distributes land to the kurmis and advances them subsistence money. A zamindar would never waive his right to demand chher from the kurmis even if the latter were to promise a larger share of batai. The absence of this condition would deprive the zamindar of all control over the kurmis and without this power he can hardly call them his raj. However much civilization may quarrel, this last vestige of feudalism is not likely to disappear soon. It will have been generally seen that a zamindar is more pleased with his raj of a tribe different from his own and prefers to employ kurmis of other tribes because the men of his own class will take advantage of that tribal connection or not give proper chher. The money value of chher may be realized from the following cases I know of:—Zamindars favour their kamdars or private servants by permitting them to get some fields cultivated. Such fields are termed khalsas; the tiller of this class of land enjoys the privilege of remission of chher and in lieu thereof he divides his share of produce with the servant in question in the ratio of $\frac{1}{2}$: $\frac{1}{2}$ or 1 : 2. It will thus be clear that the kurmi gets his ordinary share of produce not only for his work on the fields he cultivates, but for that and his responses to zamindari call for labour on other works of various sorts.

69. Do the 'Chheras' hold their lands on express or implied conditions to perform such labour when demanded by their zamindars?

70. When so employed, do they receive any remuneration in cash or kind from the zamindars? or from officials of Government?

70. The zamindar often times provides meals for the day when a larger number is called out. No cash payment is made by them. Officials rarely make payments.

71. How far is casual paid labour available in your charge?

71. No answer.

72. Is any considerable staff of "beldars" maintained in your charge either by local funds or Govern-

72. The strength of the staff is:—

1 daroga, 4 muccadums, 72 beldars and malhis

73. How far are zamindars, if at all, bound to provide labour on the demand of officials of Government?

73. There is no legal binding, but in respect of roads damaged through their neglect they consider themselves morally bound to assist, if called upon.

74. Are any lands held like those of the village servants of the Deccan on condition of rendering service to the community or to Government?

74. No.

75. For what purposes do touring officer require labour on tour?

75. Local labour is required for the following purposes:—

(1) Clearing of camping sites, if there is no regular site available.
(2) Pitching and unpitching of tents.
(3) Loading and unloading of kit.
(4) Bringing water, fuel, etc.
(5) Keeping watch at night.

76. How many labourers do they require daily in camp?

76. About five men.

77. How many more do they require when pitching or striking camp?

77. About ten to fifteen more men.

78. Whence do they obtain them?

78. The zamindar provides them.

79. Are they paid anything for their labour or are they given anything by the zamindars?

79. No payment is made for such labour. For the second part see No. 70.

80. What would be the probable cost of substituting casual paid labour? Could this be obtained from the 'Rasai' contractor?

80. It will not be possible to obtain casual paid labour. A rasai contractor would be unable to arrange this unless the zamindar again comes in.

82. How do they obtain labour for shikar?

82. The zamindar provides chheras. In Jacobabad there is a shikari who engages labour which is paid at day's wages by the official. Adequate payment is usually made to beaters.

83. What do they pay the men? Is their difficulty in making them accept payment?

83. If the zamindar himself happens to be present, he puts in a word that the payment need not be made, but this is not usually followed.

84. Are they given anything by the zamindars?

84. May be sometimes.

85. What labour, if any, is required to supplement the repair of the roads by the local authorities?

85. See answer No. 22.

86. Are the labourers given anything for this work by the zamindars or the local officials?

86. No payment is made by the officials or zamindars.

87. What labour is required in case of floods and breaches of canal banks?

87. The zamindars provide labour. The breach reduces supply in one and augments it in another part. The zamindars of both parts are interested in closing the breach. They therefore gather their men, when informed.

88. Are the labourers given anything for this work by the zamindars or by Government?

88. The Public Works Department provides food. The zamindars sometimes feed their own men and are rewarded in durbars for their promptitude and liberality.

89. How far, if at all, does the employment of the "Chheras" interfere with cultivation and cause loss to themselves or the zamindars?

89. There is no appreciable interference with the agricultural pursuits, nor is there appreciable loss.

90. How far does the employment of 'beldars' interfere with their ordinary work under the Local Boards?

90. The beldars are rarely disengaged from their legitimate work.

91. Have you any special reports on "Chher" or local orders?

91. No.

92. Do you consider 'Chher' should wholly or partly be suppressed, and if so, what orders would you recommend to be passed by Government?

92. Chher cannot be suppressed as the idea is much too old to be rooted. The zamindars would resent it. See replies Nos. 66, 68 and 69. As for their employment to a lesser extent by public functionaries, the following measures are suggested:—

(1) As far as possible camping places may be fixed in each taluka at convenient distances keeping in view the facilities needed for a camp.

(2) Provision of camping grounds at such places equipped with a well and sufficient number of landhis to be used as kitchen and stables.

(3) Provision of a godown in such grounds equipped with sufficient quantity of fuel and grass and some cots and jars. These might be purchased first at public expense and then sold or let to users; the menial staff receiving their dole gratis. The deficit may be borne by Government.

(4) The Government paid chowkidar may be enjoined, if possible, to keep poultry whence fowls and eggs could be provided to officers on tour on payment.

ORAL EVIDENCE OF MR. CHAINRAI KISHINDAS, MUKHTIARKAR.

To the Chairman—

I mean by the neglect of the zamindar his allowing water to flow over the road.

The bathi system is that under which a big zamindar keeps up a regular kitchen for all visitors to his village of all classes and communities.

Lapo may be derived from lap a handful.

The seri lands are those which are kept under the private control of the zamindar and which he makes his haris look after for him for nothing.

With regard to my answer to question No. 72, I mean that the staff therein mentioned is maintained by the Local Boards.

To the Honourable Mr. Harchandrai—

I was for one year Head Clerk to the Deputy Commissioner and for the remaining 5 years I was Mukhtiarkar in the Upper Sind Frontier. I have not been Mukhtiarkar anywhere else. I have been for the most of my time in one taluka and have remained for a few months in other talukas.

I have no rasai experience in other talukas. The tapadars made rasai before 1914, but even then in the villages of big zamindars it used to be done by those zamindars. It was more frequently done by the zamindars.

In about 6 places out of 7 rasai must have been done by the zamindars.

The only difference since 1914 is that now responsibility has been fixed on the zamindars. The tapadars used to prepare the bills; now they are prepared by the kamdars of zamindars. I think all the supplies actually received by the officers were entered in the bills properly, but possibly not all those received by the servants. I do not think that supplies were undercharged. Sometimes I went into the question myself. I corrected the prices if necessary, as, for instance, raising the price of fowls from 4 annas to 6 annas. The tapadar used to try to undercharge. I stopped it where it came to my notice.

The clerks and pattawallas got supplies free except those which they got from bania's shop, for which they paid directly in full. Pattawallas might probably be getting even provisions free from the bania. In that case the bania would be paid by the zamindars. The clerks would get a bill from the bania which was settled at the end of the camp. The head munshi and sherishtedar used to make payments as they took supplies from the banias. I think the clerks got the signature of the bania on his account books. The payments were not really made by the tapadars but were made by the clerks. Now the cash payment is made by the zamindars. The tapadars might have paid for the expenses of menials from his own pocket in small villages; otherwise it was recovered from zamindars. The tapadar recouped himself by receipt of lapo. I think lapo must have been levied with a view to its being used partly for rasai. I had no hand in the levy of lapo. I was never asked for help by the tapadars for the levy of lapo from the zamindars.

There is no rasai fund in the Jacobabad taluka. There is such a fund in other parts of Sind.

There are 5 zamindars in my taluka maintaining the universal bathi system. These zamindars only provide those things which cannot be carried on tour.

The rasai has been less since 1914. The zamindars are not so liberal in complying with the extravagent demands of the establishments of touring officers. It has reduced the amount of lapo. I cannot give the proportion; I should think, by half. The tapadars used to pay the establishment before 1914, to win their favour. Even then the establishment did not spare the tapadars, and it does not spare the tapadars now. So far as rasai means getting things gratis, it is an evil. It would be much better if it is removed.

I cannot think of any other substitutes or suggestions than those mentioned in my written statement.

We never write to the zamindars as contractors. I do not think they like it. We do not examine the accounts of our contractors.

To the Honourable Mr. Ghulam Hussain—

The zamindars used to supply eggs and fowls to the high officials on payment and all the supplies to the establishment free. The clerical establishment is only supplied meat free. Other articles are paid for.

The zamindars did accept payments for eggs and fowls but not for milk, and some of them would not like the payment for meat because the meat was taken from their own flock. I do not think that zamindars keep fowls in the Upper Sind Frontier. They generally take them from their kurmis and pay for them. I do not think that officers will like to be guests of the zamindars unless pressed. Some are anxious to have officers as their guests.

The butlers may be consulted before drawing up the officer's bill as the butler's demands are extravagant, but the officers only want their actual requirements.

I do not think that large sums are paid to the butlers of officers. No zamindar told me how much he has paid to the Collector's butler.

Inspection by higher officers has nothing to do with cash payments. Lapo will continue if rasai ceases, though in a reduced form.

WRITTEN EVIDENCE OF MR. NARAINDAS MOTARAM.

Preliminary.

1. Name. — 1. Naraindas Motaram.

2. Occupation. — 2. Retired Deputy Collector.

3. Extent of business or zamindari; give amount of income-tax or land revenue. — 3. Pension, Rs. 250 per mensem. Income-tax Rs. 78-2 per annum.

4. Residence. — 4. Shikarpur, Sind.

5. Public employment, if any, such as member of Municipality, Local Boards or Honorary Magistrate. — 5. Member of the Shikarpur Municipality.

Rasai.

6. What do you understand by the term "Rasai"? — 6. Rasai means the act of pleasing, so as to win a favour. In common parlance rasaiwalla means a person who gives or supplies the most in the shape of articles of food, drink and even cloth, cash and ornaments.

7. How many years' experience have you had in making Rasai? — 7. I have had about 30 years' experience of rasai, though not of making it.

8. What are the camping grounds for — 8. Not for me to answer.

9. What officers frequent those camping grounds? — 9. Generally speaking, Commissioners, Collectors, Assistant and Deputy Collectors, Mukhtiarkars, the Judicial Commissioner, the District and Sessions Judge, the Superintending Engineer, the Executive Engineer, the Assistant Engineer, the Sub-Engineer, the Supervisor and the Overseer in the Public Works Department, the District Superintendent of Police, the Assistant and Deputy Superintendent, the Police Inspector and the Sub-Inspector of Police, the Conservator of Forests and Divisional Forest Officers, the Deputy Sanitary Commissioner, the Educational Inspector, the Deputy and Assistant Deputy Educational Inspector and officers of the Postal Department, take the rasai. In fact I know none of the travelling officers and their establisments who do not take rasai, with individual exceptions, of course.

10. What supplies do those officers require for themselves? — 10. All sorts of supplies are taken by officers and their establishments, and provisions, vegetables, fruit, ghee, butter, mutton, goats, sheep, kids, fowls, eggs, grass, fuel and spices are supplied.

11. Whence do you get those supplies, namely, grain, rice, eggs, fowls, sheep, milk, butter, vegetables, bajri or juari stalks and firewood? — 11. Grain and rice are supplied by the village bania and eggs, fowls, milk, butter, bajri and juari stalks are supplied by the hari. Goats, sheep and kids are supplied generally by maldars, who graze their animals in the zamindars' holding or in Government waste land, but sometimes by the hari.

12. Do you get them from your haris or from banias or from your own house or from other zamindars? — 12. Vide answer to No. 11.

13. Do you pay for them, and if so, at what average rates? — 13. The articles had from the bania are paid for either by the zamindar out of the deh kharch perquisite, which he takes out of the produce at the time of batai or out of the rasai fund held by the Mukhtiarkar or, as is more generally the case, by the taluka head munshi or sometimes by the principal supervising tapadar. This applies to the Revenue Department. The rasai of the officers of the Public Works Department, which is the most corrupt department and which causes wastage of a large portion of the public revenues, is done by the subordinates of that department, who in their own turn fall upon the zamindars or the contractors. The Forest Department is another very corrupt department. The rasai of the officers of all the departments is done by their respective subordinates.

14. Have milk, stalks and firewood market values beyond the neighbourhood of large villages and towns? — 14. Milk, stalks and firewood are not sold beyond the neighbourhood of large villages and towns. But surely they cannot be had for nothing or for the mere asking.

15. Do you get firewood from the jungles? Do you pay anything for it and what does it cost you to bring it to camp? — 15. Firewood costs labour. It is had from either the jungles or from the zamindars' waste lands.

16. It varies according as the officer is single or married. Sometimes, if he has guests, as in the Christmas shooting season, the cost is heavier. But butlers take a great deal more in the names of the officers, and some Indian officers take valuable articles, e. g., legs for cots, cloth, dry fruit, black pepper and the like, because they are paid for out of the rasai fund.

16. What is the average daily cost of the supplies required by the officers themselves?

17. Do you have to provide supplies also for the private servants and official staff of the officers?

17. They are supplied.

18. What is the average daily cost of such supplies?

18. One rupee per head.

19. Do you have to provide supplies also for the clerks of the officers?

19. They are supplied.

20. What is the average daily cost of such supplies?

20. One rupee per head.

21. Do you have to provide water jars, cots or other furniture or materials for building stables?

21 These articles are supplied. Cots are taken from the haris and water jars from the village potter, who is allowed a fixed perquisite out of the yield of the village lands.

22. What does that cost you for each camp?

22. They cost nothing, but the cots are sometimes broken and in many instances the water jars are broken or taken away by the servants or other menials.

23. Barring a few exceptions, the officers pay only a part of the prices of the things received. As regards clerks and munshis they pay nothing in the Karachi, Hyderabad and the Thar and Parkar districts. In the Sukkur, Larkana and Frontier districts, some of them pay only portions of their real expenses. The private servants, the menial staff and the camel drivers never pay for anything. In the last mentioned three districts, the munshis who have to inspect the records of the taluka offices, the tapadars and supervising tapadars, get heavy fixed annuities out of the rasai fund, which constitutes a heavy item, to which the tapadars and the zamindars contribute. In one taluka I heard that it came to Rs. 2,000. False receipts are, as a rule, obtained by the officers or their servants as well as by members of the staff.

23. Do you receive payment in full or in part from the officer and from their private servants, official staff and clerks?

24. The loss falls, as a rule, on the hari because the deh kharch is taken out of the hari's share; sometimes, when the expenses are very heavy, the zamindar has to pay something, because the deh kharch is found insufficient. In many cases there is a saving out of the rasai fund, which is devoured by the taluka head munshi and sometimes by the Mukhtiarkar. Occasionally, though very rarely, a clever Mukhtiarkar raises large sums on the pretext of making a valuable present to a high officer.

24. If not, does the loss fall on your haris or on you?

25. Sometimes quarters are provided for the Collector's establishment. They are, as a rule, provided for for the Assistant Collector's establishments as well as for the Mukhtiarkar and his munshis.

25. Do you have to provide quarters for the clerks?

26. If so, does it cost you anything and do you receive payment?

26. It costs nothing, but the zamindar places his best otak at the disposal of the officer and establishments.

27. Do you have to provide camels, horses, carts or carriages?

27. Camels, horses, carts and sometimes carriages are provided by the zamindar.

28. If so, what does it cost you and do you receive payment?

28. As a rule, they cost the zamindar nothing. Sometimes, however, he has to hire camels. Camels and horses are sometimes and carts are always taken from the hari.

29. Do you have to make Rasai for Mukhtiarkars, Public Works Supervisors, Police Inspectors and any other subordinate officials?

29. Vide answer to question 13.

30. If so, what does it cost you and do you receive payment?

30. Vide answers to questions 23 and 24.

31. What is the aggregate cost to you each year of making Rasai?

31. Vide answer to question 24. Sometimes the zamindar has a saving out of the deh kharch perquisites.

32. Do you make the Rasai yourself or is it still actually made by the tapedars or by the contracting zamindars?

32. Rasai is actually made by the tapadar partly out of his lapo and partly out of contributions by the zamindars. I know nothing about the contracting zamindars.

33. How do you receive payment? Do you prepare bills or do the tapedars? Or are the payments made through contracting zamindars?

33. False bills are prepared either by the zamindar or by the tapadar and false receipts are obtained.

34. Do you approve of the system of giving the contracts to zamindars or would you prefer the appointment of contractors independent of the tapedars and zamindars?

34. I strongly disapprove of the system of giving contracts to zamindars. Independent contractors, as in the Commissariat Department, are a desideratum.

35. Would it be possible to find such contractors for whole talukas or sub-divisions of the district?

35. There is no reason why contractors for a whole taluka or sub-division should not be found. When money is paid, the scandal can be eradicated. Prices of different articles—they may come even to double the ordinary rates—should be fixed so as to leave the contractor a fair margin of profit, after deducting the expenses. If that is done, even tenders may be had. It may cost the officers and their establishments more and they shall have to pay heavier wages to their servants who at present make up a considerable fortune out of the tips they receive out of the rasai fund. To compensate them they should be allowed increased travelling allowances. These may entail heavier expenditure to Government. But the gain will be greater, in the shape of the purity of the administration, and of the leakage of revenue and—as in the Public Works Department—prevention of the waste of public money.

36. What are your special objections to Rasai and have you any special recommendations to make, as to the arrangements to be made for Rasai by Government?

36. I have always detested and sometimes carried on a vigorous campaign against the rasai, and I still condemn it. My strong reason is that rasai is a bribery, which has brought discredit to the administration. I repeat that the Public Works Department is the greatest sinner. Overseers and supervisors charge contractors 10 per cent. on the value of the contract as a matter of course. Surely the contractor does not pay without deriving a corresponding profit which often is out of all proportion to the amount of the blackmail. Often increased measurements are given which it is very difficult for the testing officer to detect. And who becomes the loser? Surely none but the State or the general tax payer. Favours are done and disfavours are omitted. But my strongest objection is that the system of rasai has destroyed the manhood of the country. The agricultural community, which supplies humanity with all that is good, has been reduced to a state of serfdom. Zamindars and peasants are compelled to part with their belongings and money quite against their will. They have been deprived of liberty and freedom, which every man and woman, in the nature of things, values the most. The doers of rasai often gain advantages over those that do not do it, while owing to the devices of the subordinates on whom the European officers perforce depend, those who do not do the rasai, though persons of a superior order, are placed at a disadvantage, if they do not actually get into trouble. I have often heard zamindars say that owing to loss of self-respect, the avocation of a zamindar is not worth having. The sahibs' butler and the Collectors' jemadar have proved themselves to be the greatest enemies of the administration. They threaten not to pitch tents and to tell the sahib that the mukhtiarkar, the tapadar and the zamindar did not supply labour, so as to bring on the sahibs' ire. And the entire population has become so demoralised, that rather than incur the sahibs' displeasure, those concerned prefer to pay the butler and the jemadar from Rs. 50 to 100 per camp. The other devices resorted to are that milk and butter are purposely spoilt and rotten eggs and bad food are placed on the table with the same motive. When any of these evils is brought to the sahibs' notice, he at first declines to believe the truth of the information, though he afterwards ascertains it to be wholly true. It is not always that the Sahib is the least participator in the rasai loot. I have known cases in which he resented the preferment of a true bill. Indeed, when a nominal and I may say a very trifling bill was given, it gratified the sahib very much, and promotion at once came to the doer of the rasai, which really benefited the latter also. When I was Mr. Lucas' Daftardar at Larkana, he accepted my advice, and he took up his cudgels against the rasai and its doers. A darbar was held at the head-quarters of each taluka, where the entire gentry of the taluka was assembled and where the tapadars were arraigned before a bar of public opinion and where the zamindars were exhorted to crush the rasai. The improvement done by Mr. Lucas disappeared with him, which goes to prove that the campaign against the rasai has been neither genuine nor persistent. The kursi, the greed to secure land grants and titles, and the desire of one zamindar to get the better of his neighbour and his enemies are enticements which make the zamindar sink his own existence and do rasai to an extent which causes him a wrongful gain and a wrongful loss to others. The Indian Deputy Collectors and Mukhtiarkars too take a very undue advantage of the rasai. Their servants too imitate the butler and have their own shares of the general loot. Indeed, the servants of high Indian officers become so enormously benefited, that it is found difficult by a non-touring officer, or by a person whose servants can get no tips, to get a servant. The hbreutl as of late come into great prominence. He has acquired the reputation for exercising

influence over his sahib even in administrative matters. The real way to eradicate the rasai is to appoint contractors, to introduce free and compulsory education and to take such steps as would make the agricultural community, in common with the rest of the population, free and independent. And when the freedom of the population becomes a fait-accompli, then, and then only, the ryots will acquire a sense of self-respect and then they shall refuse to do the rasai, or for the matter of that, to submit to the wrong-doings of any official.

37. Dhalis of fruits and vegetables have become a rule. It is a great mistake to think that they are presented merely as a mark of respect. The truth is that they are essentially bribes. The presenter of a dhali always wants some favour and often an undue favour. The worst feature of the dhali system is that the presenter, when he wants a large favour at the hands of an official, places bottles of brandy, whisky, etc., at the bottom and fruits and vegetables on the top, and often the presents are valuable. Sometimes, even sovereigns and valuable gold ornaments are heard to have been placed. The presentation of sheep too is objectionable for the same reasons. They are, as a rule, taken from the poor hari or the maldar and they are intended to profit the presenter.

37. Do you present "dhalis" of fruit, vegetables or sheep to any officers? If so, what does it cost you?

38. I am decidedly of opinion that they should be strictly prohibited.

38. Do you consider the practice should be prohibited by Government?

Lapo.

39. Lapo literally means picking or an undue exaction. When applied to the exactions of the tapadars, it means his bribe. It is not applied to the loot of the Overseer or the Supervisor of the Public Works Department or the dasturi or the exactions of the subordinates of other departments.

39. What do you understand by the term 'Lapo'?

40. In the Revenue Department it is levied at one anna per every rupee of the land revenue in Upper Sind, while in the Central and Lower Sind the ordinary rate is one rupee per survay number. The dasturi exacted in the Public Works Department is ordinarily 10 per cent. on the value of the contract, no matter whether the contractor makes a profit or sustains a loss. I know nothing about the practices of the Police and the Forest Departments except that the subordinates and in some cases even the officials of these departments are corrupt to the core. The people in the Forest Department are universally believed to amass large fortunes.

40. How many forms are there of unauthorised 'Lapo'? Is it levied only in the Revenue Department or also in the Public Works, Police and Forest Departments?

41. Vide answer to question No. 40. Big zamindars, who pay heavy sums on account of land revenue, come, as a rule, to a settlement with the tapadar to pay lump sums.

41. How is each form of unauthorised 'Lapo' levied? In lump-sum or fixed rates per camp or per acre or per survey number or per assessment of Land Revenue?

42. By the tapadar in the Revenue Department and as his own bribe, pure and simple.

42. By whom is each form of unauthorised 'Lapo' levied and for what ostensible purposes? By tapadars, abdars and daroghas, Sub-Inspectors and thanedars and Forest Rangers?

43. Not at all. Zamindars have to pay the lapo as a matter of course. When, however, the rasai becomes heavy, as it often does, the zamindar contributes to the rasai fund alsot.

43. Is unauthorised 'Lapo' levied to cover the cost of Rasai for touring officials, or do you have to pay 'Lapo' as well as make Rasai?

44. It is a great mistake to think that lapo is levied for the purpose of making money presents to the private or official establishments of touring officials. It is because the tapadar robs the ryots that the establishments like, as is often the case with ordinary thieves and robbers, to share in the loot. Stop the lapo and the exactions of the others will follow suit.

44. Is unauthorised 'Lapo' levied for making money presents to the private or official establishments of touring officials or do you have to pay 'Lapo' as well as make such presents?

45. The establishments of Collectors and Assistant and Deputy Collectors in the Upper Sind districts get annuities amounting, as a rule, to one or two months' pay of the receiver. In the Central and Lower Sind districts the entire boarding expenses of the establishments are paid by the tapadar, with contributions from the zamindar. The presents to private servants vary. I have already dealt with the butler. The private servant of a Deputy Collector used formerly to get Rs. 6 from each tapadar and Re. 1 to Rs. 5 from the zamindar at each place of encampment. Now, I have heard that it has been raised to Rs. 16 per tapadar in some instances. Peons and camelmen and khalasis are allowed daily rations in cash. The munshis are expected to show the work of the mukhtiarkar, the tapadar and the supervising tapadar in good colours. The private servants are bribed to prevent the ire of the officials.

45. What are the usual amounts of such presents and for what purposes are they paid? Do they take the form of daily allowances?

46. The lapo to the tapadar is paid to prevent the tapadar from harassing the landholder with respect to boundary-marks, fines for the so called waste of water, the payment of the fallow assessment, the forfeiture of survey numbers, the taking of a share of other than the agricultural produce, the grant of land and generally to secure his favour in many other matters, in which the tapadar is always in a position to help or harass the landholder.

46. Is unauthorised 'Lapo' exacted for particular favours, and if so, what, in matters of land revenue, irrigation, police and forests?

47. Bribes are paid to the Collectors' head munshis, the Assistant or Deputy Collectors' head munshis, the Mukhtiarkars' hazri-jo-munshi and in some cases to the Mukhtiarkar himself, in matters of land grants, as well as to the tapadar and the supervising tapadar. The total payments come to one rupee per acre. Large sums are paid for new karias. Payment for every other item of business is settled in each case.

47. What are the usual amounts of such exactions and by whom are they exacted?

48. Altogether the amount of the exactions by the different departments constitutes a heavy item and a part of the landholders' indebtedness. But the fact is that all departments, including the Railway, are teeming with corruption. By all means, put a stop to the exactions of the tapadar. But, he must be given a living wage. His pay should be Rs. 40 rising to Rs. 50. If the pay is increased, graduates, who, taken as a class, are more honourable, will be induced to take up the appointments, with the prospect of rising to mukhtiarkarship and to higher appointments. The tapadar or for the matter of that the Revenue Department should not be singled out for treatment. Systematic bribery and corruption of the services is one of those factors which have taken away from the freedom and the liberty of the masses and caused the universal feeling of want of confidence in the working of public offices.

48. What do you have to pay each year in the aggregate on account of 'Lapo' and exactions of the nature of 'Lapo'?

49. Has the amount been reduced by the rules of 1914, and the system of giving rasai contracts to zamindars?

49. From the reports I have heard it has not.

50. Has the amount been reduced by the system of payments of land revenue direct to the Mukhtiarkars?

50. No.

51. I would suggest (1) that no money order fees should be charged for remitting land revenue, (2) that the number of Post Offices should be increased so as to place them within easy reach of the landholder, and (3) that selected zamindars be authorised to receive payments of land revenue from the neighbouring landholders within a reasonable distance and grant kacha receipts for the same, paka receipts being prepared and sent by the tapadar to the zamindar so selected. But a radical eradication of the lapo can be effected only by giving free and compulsory education to the masses and generally by taking such steps as would make them free and independent; and then they will not care a bit for the tapadar or any other misbehaved official.

51. Have you any special recommendations for the prevention of 'Lapo'? Could it be stopped by modifications of the Revenue or Police systems or any other special orders of Government?

Chher.

52. What do you understand by the term "Chher"?

52. Chher means forced and unpaid labour. It is also called begar.

53. Who are the Chheras?

53. The chheras are the peasants, who are forced to work for Government without receiving regular wages.

54. The chheras are called on (1) to close breaches suddenly occurring in canals and embankments, (2) to put roads in order, (3) to pitch tents for touring officials and their establishments, (4) to fetch water and do other menial work and when an officer is out in the muffasil in the hot weather, to pull the pankha for him and his establishment, if he take any, and (5) to assist the officers, both Europeans and Indians, in their shikar.

54. What kinds of labour are the Chheras called on to perform?

55. Do the Chheras hold their lands on express or implied conditions to perform such labour when demanded by their zamindars?

55. Yes. But that becomes a matter of necessity, because they cannot get land for cultivation otherwise.

56. Yes, they get food from their zamindars sometimes. As a rule, however, they have their own meals. In cases of sudden breaches in canals and bunds, the Public Works subordinate pays their wages to the zamindar who supplies the labour. Sometimes, the zamindar does not accept the payment, in order to be in good books with the officials. At other times he does take the money on behalf of his peasants who do the work and passes a receipt for the same

56. When so employed, do they receive any remuneration in cash or kind from the zamindars? Or from the officers of Government?

showing only the number of the chheras employed, but after doing so he pays the money either wholly or partially to the Public Works subordinate, in order to curry favour with him, as the zamindar has always to deal with the Irrigational Department in matters of water-supply. The Irrigational Department is seldom in touch with the real well being of the agricultural community. The Public Works subordinate is, as a rule, extremely selfish and callous. The poor peasant, who has worked, gets nothing.

In cases of shikar nothing is paid for the labour supplied. Occasionally, however, when the shikar occupies a good long time, the sporting officer (European) pays a little money for which a deg of rice is prepared and given to the chheras to eat. But that makes up for a single meal only and can bear a very small proportion to the real value of the labour supplied. The poor peasant works and his zamindar gets favours in return.

57. How many Chheras are required at the camps of different officials?

57. An Assistant or Deputy Collector requires about 20 or 25 labourers to pitch and unpitch his tents and about 5 otherwise. The Collector's camp requires about 50 chheras for pitching and unpitching tents, and about 10 otherwise.

58. How many are required daily for bringing supplies, water, stalks and wood? How many more for preparing the ground and pitching and striking the camps?

58. Vide answer to question No. 57, *supra*.

59. Do they get anything for these services from the officers or from the zamindars?

59. No.

60. How many Chheras are required for shikar?

60. It all depends on the sporting capacity of the sporting officer as well as on the number of friends who form his sporting party.

61. Do they come willingly or not and do they get anything from the officers or from the zamindars?

61. Unwillingly. Vide answer to question No. 56.

62. How many Chheras, if any, are required for supplementing repairs to the roads by the Local Boards?

62. It all depends on the length, breadth and the actual condition of the road. I have seen sometimes 20 and sometimes one or more hundreds of labourers working, and sometimes, when the advent of the Commissioner or the Collector is sudden and in the nick of time, the labourers are required to work a whole night with torches.

63. Are such repairs of benefit to the public as well as to the officers?

63. Naturally, they must be.

64. Do they get anything for such labour from the officers, zamindars or Local Boards?

64. Nothing from the officers or the Local Board. I do not know whether they get anything from the zamindar. Probably they get food.

65. How many Chheras are required in case of floods and breaches of canal banks?

65. Hundreds and thousands.

66. Do they get anything for such labour from the zamindars or officers of Government?

66. Vide answer to question No. 56.

67. Does the employment of Chheras interfere with cultivation and cause loss to themselves and the zamindars?

67. Certainly, it does. But in cases of breaches in canals and bunds their cultivation is saved.

68. How far is casual paid labour available in your neighbourhood?

68. Not everywhere.

69. Could it be procured by a contractor independently of the zamindars?

69. No.

70. Do you consider "Chher" ought to be abolished or modified in any way by Government

70. I think it should always be paid for in the form of daily wages. The Mukhtiarkar's patawalla wields a great deal of power over the peasantry. On the sudden occurrence of a breach, the Mukhtiarkar's patawalla is sent to collect labour; and he makes a harvest out of it. The petty landholder and his peasants, unwilling to leave their homes and cultivation, raise money, sometimes at one rupee per chhera demanded, and pay it to the patawalla, who goes away to another village, where he similarly fleeces the petty landholder and his cultivators. But he is a wide-awake chap. He always demands more than the required number and actually collects as many as is required, or nearly that number. At times he has to use force. The recalcitrant chhera is beaten and on

occasions, his beard is pulled. This kind of treatment, and indeed the whole system of forced labour, deprives the hari of his liberty and freedom which every man and woman love. And it takes away from him his manhood. Thus enfeebled, he is fleeced and maltreated everywhere. Even the bazaar bania takes an undue advantage of his ignorance and down-trodden condition. He calls him a jat, which is an insulting expression, and abuses him; and he is not slow to swindle him. The peasant must therefore be strengthened. Whatever measures may be taken to suppress rasai, lapo and chher, unless the root is struck at, all other steps will be simply palliative. The real cure lies in raising the peasantry of Sind to a high standard of manliness and independence. Free and compulsory education must be introduced in the rural areas, and other steps must be taken which would enable the peasant, and indeed the agricultural community, in common with the urban population, to hold their own, and then such complaints as have necessitated the appointment of this Committee will be things of the past.

ORAL EVIDENCE OF MR. NARAINDAS.

To the Chairman—

I don't know the meaning of the word rassad, which is not used in Sind.

The village potter gets his perquisites before the batai is made between the haris and zamindars. The village barber also gets his perquisites. The village carpenter who repairs Persian wheels also gets his perquisites and he does that work for nothing in consequence. In some villages there are blacksmiths and I think they charge for the work done and don't get perquisites.

The bills prepared are for less amounts than the actual expenditure. That is done with the knowledge of officers, who only pay for what is shown in the bill.

The deh kharch is taken out of the haris' share after the batai. Sometimes it costs the zamindars nothing to make rasai as it is fully covered by deh kharch. It is entirely separate from lapo. The result is that the zamindar is glad to make rasai; he saves on it; what he does object to is the cash exactions which he has to pay to the various establishments and sometimes to officers themselves in addition to lapo. The officers referred to are Mukhtiarkars, Overseers, Sub-Overseers and sometimes Deputy Collectors, but I do not refer to officers like Collectors and Assistant Collectors.

I retired in April 1911, *i.e.*, before the Commissioner's circular of 1914.

To the Honourable Mr. Ghulam Hussain—

The contributions towards rasai by the zamindars referred to are the deh kharch and additional payments made by the zamindars when deh kharch is insufficient.

The tapadar pays about 25 per cent. towards rasai out of his lapo.

The bills as a rule are prepared by the tapadar or munshi for the zamindar and are merely signed by the zamindar. Sometimes, when he can read and write, they are prepared by him in his own handwriting. He prepares the bills for a lesser amount than that actually spent in order to please the officers, in anticipation of the wishes of officers.

To the Chairman—

I think the travelling allowance might be increased by 50 per cent. or 100 per cent. That would depend upon the prices fixed for contracts. I would extend the increase even to superior officers.

I have known instances where a dozen of whisky were placed at the bottom of dhalis; many did it, and such dhalis were given more than once to the same officer. It became in fact almost general in the case of that particular officer. I have known personally of other cases in which one or two or three bottles of whisky were placed at the bottom of dhalis.

Lapo may have been derived from lap, a handful.

The term lapo is confined to the systematic levy of the tapadar and does not apply to particular bribes for particular favours. The word is not used in connection with money extorted by the Public Works Department or Police or any other departments.

Rasai is exacted by officials who know that lapo is being levied by the tapadars. In fact they say so in so many words, that they must have a share in the exactions. The supervising tapadar always takes a share, otherwise he reports the tapadar and finds fault with his work.

To the Honourable Mr. Ghulam Hussain—

Even if rasai ceased, lapo would continue, for lapo is essentially a bribe. The result is that the zamindar provides supplies, he spends out of deh kharch, he also makes additional cash payments when the amounts are heavy, and over and above these, he pays lapo. This is in reference to question 45.

To the Chairman—

Hazri-jo-munshi is a munshi who goes on tour with the Mukhtiarkar.

I noticed in the Upper Sind Frontier that zamindars paid regular annuities to the Mukhtiarkars varying from Rs. 100 to Rs. 500, or even more, in order to secure the general favour of the Mukhtiarkar. I also found the same practice in the Shahbandar taluka of the Karachi district. They had to pay nothing more, in fact they had practically compounded with the Mukhtiarkars for all favours. The zamindars are also quite prepared to pay an annuity to any dishonest Deputy Collector if he chose to take it.

I think there might be a danger to small zamindars of being oppressed by the big zamindars if the collections of revenue were made by the big zamindars. That is why I said that it should be limited to selected and reliable zamindars. This selection will have to be made by the Collector with the help of an advisory committee.

The conditions for chher for clearing the canal is actually put in leases and mortgages. The condition is inserted in the lease that chher shall be supplied as well as clearance of karias; the reason is that chher will not be given up by officials. Therefore the condition as to providing chher has had to be inserted in leases and mortgages and, I believe, in sales.

The zamindars ask for chher from their own haris for their own shikar, and also for their own purposes on such occasions as marriages and funerals, but the chher are usually on such occasions rewarded with food and lungis.

I have never been personally out for shikar myself, but I believe that beaters are not paid at the rate of 6-8 annas a man per day for their labour.

I think a 16-foot square single pole tent would be pitched by 10 men. The Deputy Collector will have 3 or 4 peons and no khalasi. Three peons are generally sent ahead, but they would not be able to work as they don't sleep during the night; therefore I say that 10 men will be required. It takes about a couple of hours to pitch one tent. As a matter of fact a greater number of men are called than are required for the pitching of tents. I have never heard of any officer paying Rs. 5 or 10 to the chheras at the end of camp.

It would not interfere with the cultivation in the cold season when there is only kharif, in that case the haris would probably take up manual work under the contractors. There is also the husking of the crops during November and December of kharif cultivation and the instalments of assessments are accordingly fixed for February. The assessment used to be collected in January and February, but now, I think, it is only February.

I don't say a pattawalla always gets Re. 1 per chher, he might be getting 8 annas, but not less than 8 annas, to let go a chher.

To the Honourable Mr. Ghulam Hussain—

The pattawalla must be making a large amount when he is ordered to get chher. I had dismissed pattawallas on this account in the Sukkur taluka, as they made a good deal of money. Once I ordered 100 chheras to be supplied; they went to the village and said that 300 chheras were required. The very pattawallas had to be re-appointed, for I could not get chheras without them.

To the Honourable Mr. Harchandrai—

The tapadar does say that he wants lapo to make rasai but that is his pretext. It is an absolute falsehood that lapo is levied in order that any portion may go towards rasai. It is levied as a simple bribe. I don't think that abolition of rasai would make any difference in lapo. Even in that case the tendency to levy lapo will continue as the tapadar can grant many favours to the zamindars. There is even a tendency now to increase the rate of lapo; Re. 1 was levied formerly per number, now it is Rs. 2.

The tapadar's pay is so low that complaints in connection with lapo are sometimes rejected out of consideration for the low wages of the tapadars. The low wages of tapadars are to a great extent responsible for the levy of lapo. What I mean to say is, that levy of lapo is due to the low moral standard of tapadars. If their pay is raised so as to encourage the employment of graduates, who should have the prospects of rising to become Mukhtiarkars and Deputy Collectors, there might be a considerable improvement in the matter of lapo. The moral standard referred to is also the low moral standard of the whole society—not only of tapadars but also zamindars, merchants, Mukhtiarkas and even Deputy Collectors.

The tapadar has to keep a servant and maintain a horse and his wages are obviously so low that he has perforce to levy lapo; on the other hand he may be of the same social status as a Deputy Collector.

The Mukhtiarkars are interested in maintaining rasai and so wink at lapo and believe in getting zamindars into trouble when they do not pay lapo. They also tell the zamindars to pay lapo.

I have known of an instance in which Rs. 5 only were paid for supplies worth Rs. 200 or even Rs. 300; no demur was made by the officer, who on the contrary was pleased.

Petty zamindars may have been illtreated for not making proper rasai but not the big zamindars. Illtreatment would consist in pulling the beard, knocking off the turban and telling the pattawallas to give a slap.

I know of one case in which Mr. Lucas' second butler broke the teeth of a hari; he was then and there tried by the Mukhtiarkar in Mr. Lucas' tent and was sentenced to 15 days' imprisonment. The officer who paid only Rs. 5 was a higher officer of the Revenue Department.

I think contractors will have to be appointed for a large area but I don't see any reason why such a contractor will realize a small profit. The prices of supplies would have to be fixed sufficiently high to make the contract pay. All touring officers should be bound to get their supplies from that contractor. I think possibly the difficulty might be met by subsidising the contractor.

I don't think that a system of seri grants would work in Sind. The seridar would oppress the haris and also corrupt the establishment just as at present. I think that a seridar might be given the necessary prestige of a headman but he will abuse his prestige. What I mean to say is that it would not get over the confirmed dishonesty of the Sind zamindars.

I don't know if deh kharch prevails in districts in Lower Sind.

To the Houourable Mr. Ghulam Hussain—

It is my general experience that Sind zamindars are dishonest because they tell lies, they swindle, they bribe Government officials, they get thefts committed. I have tried many cases against zamindars as a Magistrate. They also appeared as witnesses before me.

I have never encouraged rasai as a Mukhtiarkar. I had to fight against it and was harrassed in correspondence by the establishments of high officials. I had the courage to speak to the officers themselves and thus rose to be a Deputy Collector.

To Mr. Sawhney—

I don't use the expression gap chher simply to mean clearance of canals.

It would be necessary to compel the menials to get their supplies from the contractor at the contract rates even if the menials were able to get supplies in the bazar at cheaper rates.

The difficulty of preventing menials from buying their supplies from the bazar could be got over by giving a subsidy to the contractor.

The contractor will have to keep his agents and sub-agents ready to supply to all touring officers their supplies, and in urgent cases without notice; such emergencies would arise only in the case of the Public Works Department and the Police Deparment. I would try but can't guarantee that I would find such contractors.

I think there ought to be a contractor for each sub-division with a subsidy of Rs. 2,000. I mean for touring 8 months. The subsidy may be Rs. 2,500 a year. A contractor ought to be found for that subsidy. If a subsidy were given there would be no need to increase travelling allowances. In the case of no subsidy the travelling allowances ought to be doubled.

I don't think it would be a good thing if a standing committee were instituted to hear complaints of lapo.

The number of men levied as chher from each zamindar is arranged by the pattawallas; they are able to make much from the big zamindars. It is more or less fixed by custom how many chheras each zamindar has to send. The zamindar fixes it in reference to each canal. The Public Works Department contractors get the chheras in November and December but they get Odes, that is, wandering people, and Chawans that is, donkey-owners.

I have never served in the Public Works Department but I know the rules under the Irrigation Act and I have helped to close breaches in several canals. I had also as Deputy Collector received several complaints against the officers of the Public Works Department, and also in my capacity as Daftardar under the Collector. I have never heard of any complaint by the Public Works Department against the Revenue Department.

To Mr. Mahmud Shah—

There is no difference in the matter of dishonesty between the Hindu and Musalman zamindars.

The instance in which Rs. 5 were paid was for supplies of ten days for the personal use of the officer. It was for a party of 5 or 6 ladies and gentlemen.

I should not advise the curtailing of tours of officers for the present. It would reduce efficiency.

WRITTEN EVIDENCE OF MR. MADHANDAS MANGATRAM OCHANI.

1. Name. — 1. Madhandas Mangatram Ochani.

2. Occupation. — 2. Zamindar.

3. Extent of business or zamindari. Give amount of income-tax or land revenue. — 3. Owning land to the extent of about 3,500 acres and paying land revenue of about Rs. 5,000.

4. Residence. — 4. Garhi Yasin (Sukkur).

5. Public employment, if any, such as member of Municipality, Local Board or Honorary Magistrate. — 5. Member of Municipality.

Rasai.

6. What do you understand by the term 'Rasai'? — 6. By the term rasai, I mean the supplying of articles of food and other necessaries to officers, their staff, clerks and their peons on tour. Present significance of rasai is the supplying of the articles free of charge or with nominal charge.

7. How many years' experience have you had in making 'Rasai'? — 7. About ten years.

8. What are the camping grounds for which you have to make 'Rasai'? — 8. I have to make rasai not for any particular camping ground but at my zamindari villages, Wariasa and Satrampur, where camps are usually held.

9. What officers frequent those camping grounds? — 9. The Assistant Collectors.

10. What supplies do those officers require for themselves? — 10. Grain, eggs, fowls, milk, butter, vegetables, sugar, jowari stalks, fuel and cots.

11. Whence do you get those supplies, namely, grain, rice, eggs, fowls, sheep, milk, butter, vegetables, bajri or jowari stalks and fire-wood?

12. Do you get them from your haris or from banias or from your own house or from other zamindars? — 11 and 12. Grain, butter, and vegetables from shop-keepers, eggs, fowls and milk from haris and others, jowari stalks from my own house; cots from haris as well as from our own houses.

13. Do you pay for them, and if so, at what average rates? — 13. (1) We pay for grain, butter, eggs, and fowls always; but for vegetables and milk, on occasions, when we have got no vegetables available as our own produce and no sufficient milk, from haris free of charge.

(2) At the market value.

14. Have milk, stalks and firewood market values beyond the neighbourhood of large villages and towns? — 14. Milk, stalks and fire-wood have each market value of its own in my zamindari.

15. Do you get firewood from the jungles? Do you pay anything for it and what does it cost you to bring it to camp? — 15. Yes, for the camps I do get firewood from the jungles. I don't pay anything for it. It costs me nothing as far as camp, as haris do bring directly from the jungles to the camping grounds. This has been a practice of long standing.

16. What is the average daily cost of the supplies required by the officers themselves? — 16. I can't say with accuracy; but it amounts to from five to eight rupees.

17. Do you have to provide supplies also for the private servants and official staff of the officers? — 17. Yes, gentlemen.

18. What is the average daily cost of such supplies? — 18. About six rupees.

19. Do you have to provide supplies also for the clerks of the officers? — 19. Yes, I do.

20. What is the average daily cost of such supplies? — 20. It comes to about Rs. 30.

21. Do you have to provide water jars, cots or other furniture or material for building stables?

21. Yes.

22. What does that cost you for each camp?

22. About Rs. 2.

23. Do you receive payment in full or in part from the officers and from their private servants, official staff and clerks?

23. I do receive payment in part from the officers, but receive nothing from butlers and peons; the latter on the contrary take fixed amounts in cash for daily rations. There is no practice of receiving anything as payment from clerks or munshis.

24. If not, does the loss fall on your haris or on you?

24. The loss falls on zamindars.

25. Do you have to provide quarters for the clerks?

25. Yes.

26. If so, does it cost you anything and do you receive payment?

26. It costs me nothing.

27. Do you have to provide camels, horses, carts or carriages?

27. Yes, when required.

28. If so, what does it cost you and do you receive payment?

28. It costs me about Rs. 2. I don't receive payment.

29. Do you have to make 'Rasai' for mukhtiarkars, public works supervisors, police inspectors and any other subordinate officials?

29. Yes, I do make rasai for mukhtiarkar and subordinate police.

30. If so, what does it cost you, and do you receive payment?

30. About Rs. 10 a day in the case of mukhtiarkar including tapadar and others. Only mukhtiarkar on certain occasions pays in part of whatever articles are purchased in his name alone.

31. What is the aggregate cost to you each year of making "Rasai"?

31. About Rs. 125.

32. Do you make the 'Rasai' yourself or is it still actually made by the tapedars or by the contracting zamindars?

32. I make the rasai myself. In my absence I do it through my munshis or kamdars.

33. How do you receive payment? Do you prepare bills or do the tapedars? Or are payments made through contracting zamindars?

33. Bills are prepared generally by my shopkeepers in consultation with the tapadar or butler. They receive payment directly from the officers or butlers on behalf of the officers.

False receipts of payment are being prepared and tendered to clerks and munshis and others who require such.

34. Do you approve of the system of giving the contracts to zamindars, or would you prefer the appointment of contractors independent of the tapedars and zamindars?

34. I would prefer the appointment of contractors independent of the interference of tapadars and zamindars jointly or severally.

35. Would it be possible to find such contractors for whole talukas or sub-divisions of the district?

35. Yes, when they are adequately paid under suitable arrangement.

36. What are your special objections to "Rasai" and have you any special recommendations to make as to the arrrangements to be made for 'Rasai,' by Government?

36. In my opinion it is only the following evils that have crept in gradually and made the practice so very unpleasant:—

(*a*) Many years ago a full anagi was claimed in lieu of rasai from small landholders for the camps where there were no large landholders to take upon their shoulders the work of rasai, which was done by the tapadar independent of any other substantial help from such khatedars. Adverse has been the case now. Tapadars at present claim and take this anagi openly and without the least possible fear, considering it as an established thing as of right which as it were has no concern with rasai. The result has ensued that on such camps, tapadars, inspite of having lapo, go from village to village, collect eggs, fowls, sheep, kids, grass, butter and the cash from various petty landholders in their respective beats and thus misappropriate the surplus. Hence the possibility of frauds.

(*b*) Provisions are being extorted by menials, in excess of what are ordinarily required, since they get them free of charge.

(*c*) Zabardasti and oppression are often shown by them in trying to have very heavy rasai.

(*d*) Inspite of heavy rations, the butlers, peons and other menials receive money presents as killa thokani and otherwise. If they are refused such uncongenial presents, unpleasantness ensues.

(*e*) False receipts, for which the recipients don't mean to pay are being prepared and tendered against the will of those who supply.

(*f*) However the zamindar may be large landholder and highly respectable is considerep a nonentity before the peons and butlers who are ready to insult such zamindar if the latter fails to satisfy what these wolves want.

(*g*) In villages generally all the articles of food and other necessaries cannot be had conveniently unless one goes to some other big place to send for them. The order of rasai has often to be made at an hour's notice by a tapedar or the like, hence the difficulty.

(*h*) Most striking feature is that zamindars in order to keep within bounds the insatiable desires of peons and the like try to give them as much milk as they require. To effect this zamindars try so far as to send for all the milk available in the villages with the result that the haris and their babies have to remain without it on certain occasions. Nay, poor haris and their families have to shiver during cold nights for want of beddings which they are deprived of for the camp time, for the use of number of kotars collected, the peons that don't bring their own beddings, policemen, prisoners, parties, witnesses that happen to attend the officers' courts on circuits. The more deplorable condition is of those haris, who are deputed to work as coolies in the camp. These men have to bask in the sunlight during daytime, when cold night arrives they have to lie on straws or mats in open air, with no coverlet or shabby razai (rili) on. It is only fire burning that keeps these coolies hot for the lengthy night of the winter. What a pity? It is not all; these haris have to provide peons and others with utensils also. One deg, i.e., big kettle is often required for keeping the water heated. If unfortunately no such deg is available in the village the search of fairly big degras (kettles) ensues. One has to produce it or some small ones as substitute anyhow.

It is a bounden duty of the zamindar to make officers, who are considered as ma bap of the rayats, conversant with these long sustained evils for redress. But if they sleep away as usual in sweet slumbers and continue to be ease-loving, the fault lies with them also. I would not spare them, that is to say, the zamindars.

These are from amongst the facts that have made the rasai system so very unpleasant and intolerable. Hence I recommend the following two ways to eradicate the evil for ever:—

Recommendations.—(1) The contractors should be appointed to make arrangement of rasai independent of zamindar or tapadar. I am myself prepared to procure such contractors. When tenders as usual are invited from approved contractors for the articles necessary for the camp for the particular whole year or half year, as the case may be, I am sure several contractors will come forward.

When the season of circuits is about to set in I would suggest that intimation of the camp or camps and that of the quality and quantity of the provisions or articles wanted may be approximately given to the contractor, notified, with sufficient time being allowed to him. The bills of such camps should invariably be paid through the treasuries and hence the blls ought to be prepared in triplicate: one to be given to the concerned officer; the other to be sent to the treasury direct for inspection and payment; the third to remain with the contractor. This way the rasai, which has been rampant since times immemorial and has been chewing the blood of the poor cultivating classes, might be put a stop to.

(2) As wish is father to the thought, so lapo is to rasai. If the former is nipped in its bud, the latter will have no existence.

37. Do you present 'Dhalis' of fruit, vegetables or sheep to any officers? If so, what does it cost you?

37. I do present dhalis, on occasions, of fruits and mostly vegetables. It costs me about Rs. 6 at a time. I think it is not objectionable at all, since I consider it as a matter of courtesy, which virtue is characteristic of Eastern mind.

38. Do you consider the practice should be prohibited by Government?

38. Hence it need not be prohibited by Government.

Lapo.

39. What do you understand by the term 'Lapo'?

39. Lapo, which includes anki, as chief element is a sum collected unauthorizedly by tapadar beyond land revenue towards rasai fund.

40. How many forms are there of unauthorised 'Lapo'? Is it levied only in the Revenue Department or also in the Public Works, Police and Forest Departments?

40. (a) It is levied in cash as well as in kind.

(b) I know chiefly of the Revenue Department, wherein it is levied openly.

41. How is each form of unauthorized 'Lapo' levied? In lump sum or fixed rates per camp or per acre or per survey number or per assessment of land revenue?

41. It is levied—

(a) in lump sum,

(b) in less quantity in the case of zamindars, who make the rasai work themselves,

(c) ordinarily from one anna to annas two on a rupee or bigha.

42. By whom is each form of unauthorized 'Lapo' levied, and for what ostensible purposes? By tapedars, abdars and daroghas, sub-inspectors and thanedars and forest rangers?

42. By tapadars for the ostensible purpose of rasai.

43. Is unauthorized 'Lapo' levied to cover the cost of 'Rasai' for touring officials or do you have to pay 'Lapo' as well as make 'Rasai'?

43. It is believed so. I do pay lapo and make rasai also.

44. Is unauthorized 'Lapo' levied for making money presents to the private or official establishments of touring officials, or do you have to pay 'Lapo' as well as make such presents?

44. Yes, it is believed that it includes money presents also. We do make presents to peons and servants only.

45. What are the usual amounts of such presents and for what purposes are they paid? Do they take the form of daily allowances?

45. We pay as daily allowance as well as money presents to the extent of about Rs. 15 to all the peons and butler for each camp to avoid displeasure of officers.

46. Is unauthorized 'Lapo' exacted for particular favours, and if so what, in matters of land revenue, irrigation, police and forests?

46. Not for particular favours.

47. What are the usual amounts of such exactions, and by whom are they exacted?

47. Not known.

48. What do you have to pay each year in the aggregate on account of 'Lapo' and exactions of the nature of 'Lapo'?

48. About Rs. 150.

49. Has the amount been reduced by the rules of 1914 and the system of giving 'Rasai' contracts to zamindars?

49. Not reduced, as far as I know.

50. Has the amount been reduced by the system of payments of land revenue direct to the mukhtiarkars?

50. So far as I know, no mukhtiarkar takes direct land revenue. Hence no reduction.

51. Have you any special recommendations for the prevention of 'Lapo'? Could it be stopped by modifications of the revenue or police systems or any other special orders of Government?

50. Lapo will die by itself—

(a) when the rasai system is abolished,

(b) when the power of inspecting boundary-marks is transferred from tapadar to the grade of mukhtiarkar and above.

(c) The khatedars large and small are fully explained during darbars especially held for the purpose in presence of the tapadars, the inadvisability of such lapo, which is so abominable in as much as the tapadars have shown shabby conducts by slapping and insulting the petty khatedars in exacting lapo which has been refused by such khatedars.

(d) Collectors to send for confidential reports for at least first two years from trustworthy zamindars. These reports are to show as to how far the standing orders against the prevailing practice are put into force.

Chher.

52. What do you understand by the term 'Chher'?

52. Chhher is the supplying of labour by the zamindar to work under the orders of officers or their peons.

53. Who are the 'Chheras'?

53. Chheras are generally haris.

54. What kinds of labour are the 'Chheras' called on to perform?

54. (*a*) To prepare or repair camping grounds (*b*) To repair Local Board roads. (*c*) To do the duties of watchmen. (*d*) Pitching and striking the tents. (*e*) Supplying of articles, bringing water, conveying post and so on during camping season.

55. Do the 'Chheras' hold their lands on express or implied conditions to perform such labour when demanded by their zamindars?

55. Of course, yes.

56. When so employed do they receive any remmuneration in cash or kind from the zamindars? or from the officers of Government?

56. Nothing is being paid to them by officers or zamindars.

57 How many 'Chheras' are required at the camps of the different officers?

57. It depends upon the mercy of peons. If pleased they will have the work done by fifteen men or so. If not even 50 can't suffice.

58. How many are required daily for bringing supplies, water, stalks and wood? How many more for preparing the ground and pitching and striking camps?

58. We supply chheras. Distribution is left to peons.

59. Do they get anything for these services from the officers or from the zamindars?

59. Please see 56.

60. How many 'Chheras' are required for shikar?

60. I can't say as no shikar has been made in my zamindari.

61. Do they come willingly or not and do they get anyting from the officers or from the zamindars?

61. Nothing is known to me.

62. How many 'Chheras,' if any, are required for supplementing repairs to the roads by the Local Boards?

62. Yes. Number varies acccording to the nature of works.

63. Are such repairs of benefit to the public as well as to the officers?

63. Surely such repairs are of benefit to the public as well as to the officers, who pass by.

64. Do they get anything for such labour from the officers, zamindars or Local Boards?

64. They don't get anything. I quote a particular instance of fresh last year. I was asked to repair about three miles of road lying between Gopang and Garhi. I not only repaired it but got scattered palal, which I sent for from ten miles distance. This I did at the instance of the mukhtiarkar for which I got nothing. This portion of road was never repaired before. This is an additional burden, when we pay already one anna on a rupee as local cess.

65. How many 'Charas' are required in case of floods and breaches of canal banks?

65. One cannot say with certainty. It depends upon the extent of breach and capacity of canal.

66. Do they get anything for such labour from the zamindars or officers of Government?

66. Nominally on occasions by Public Works Department.

67. Does the employment of the 'Chheras' interfere with cultivation and cause loss to themselves and the zamindars?

67. The employment of chheras does interfere to a certain extent with the cutivation. It causes loss to both. The camps begin in October mostly. In this month the harvesting of kharif crop begins and cultivating rabi crop goes on.

68. How far is casual paid labour available in your neighbourhood?

68. Any number upto 200, except in the beginning of the inundation season which is busy time for haris. Harvesting time is also busy time. I think June and July in summer and September, October and first part of November are the busy months for haris.

69. Could it be procured by a contractor independently of the zamindars?

69. Yes.

70. Do you consider 'Chher' ought to to be abolished or modified in any way by Government?

70. Only in cases of floods, breaches to loops and quite urgent repairs to roads which are unforeseen and uncontrollable, zamindars may be asked to supply chher on payment of annas eight or so per head each day. In all other cases, chher system which is felt to be annoying and harasing, should be put a stop to.

Oral Evidence of Mr. Madhandas.

To the Chairman—

The amounts are not fully entered in the bills nor are full prices charged.

I don't put whisky or sovereigns in dhalis. I have never heard that that has been done.

The kharif crop is harvested before the end of November. There is generally more kharif than rabi in my zamindari. I prepare the ground for the rabi crop in September and sow the crop at the end of September; we reap the rabi crops i. March and April. There is practically no work on the rabi crops between September and March.

Some of my rabi is irrigated by wells, the rest is grown simply on rain water.

To the Honourable Mr. Harchandrai—

I pay about Rs. 4 a day for butlers and pattawalas together for their rations. We also give them vegetables and other articles which they require. We do not supply other food to them.

We generally do not pay the haris for milk but if they are poor and can't afford it we pay them from our own pockets.

The daily cost of an Assistant Collector's camp would be about Rs. 40, of the Collector's about Rs. 80 and of the Commissioner's Rs. 150-200. I have never made rasai for the Collector or Commissioner. I have come across instances in which menials have ill-treated petty zamindars and tapadars in connection with rasai. Their beards are pulled and their turbans knocked off. There is generally an account with the bania of Hindu clerks jointly and Mahomedan clerks jointly. I pay the bania. I don't get paid by the clerks. The bania gives the receipt in their names, a false receipt; I refuse to give the clerks a receipt myself. The tapadar lives at my place for nearly one month. I feed and lodge him. He pays me nothing. The total amount of rasai of one taluka comes to Rs. 9,000 or Rs. 10,000 only for the Revenue Department. No, it would be about Rs. 5,000; lapo would be about Rs. 9,000 or 10,000.

The bills are prepared in consultation with the butlers and tapadars.

The system of independent contractors will be expensive in the beginning. I don't think there will be any difficulty on account of small camps. I think there should be one contractor for each taluka. The menials and peons will have to be given an allowance to compensate them for the high prices of supplies.

To the Honourable Mr. Ghulam Hussain—

I only heard of the Commissioner's Circular of 1914 about a year ago. The tapadar has a good deal to do with the rasai since 1914. Since a year before last, zamindars were made contractors but the tapadars still help in rasai. The zamindars are only nominal contractors. Rasai has not decreased since 1914. Lapo has not decreased since 1914. I have been paying 2 pice per jireb as lapo always because I have also to make rasai. I do not think I have ever paid more, that is to say, I pay about half the ordinary lapo. The same amount has been paid by my forefathers. I don't defray my expenses out of deh kharch. I do not levy deh kharch on account of rasai. It has been customary to levy deh kharch for injuries caused by the haris to our lands and boundary marks. Others may levy deh kharch for rasai.

To Mr. Sawhney—

Rasai is a burden on haris, because they are maltreated when it is exacted.

To Mr. Mahmud Shah—

My experience is that rasai is generally half the amount of lapo and I calculate it at 2 pice per jireb. The total amounts of lapo a year will be Rs. 9,000 to Rs. 10,000 on the assessment of 3 lacs of revenue in the taluka. I have also made enquiries on the matter from some zamindars. I have not inquired as to the individual payments made by the zamindars.

WRITTEN EVIDENCE OF MR. CHOITHRAM, TAPADAR.

Preliminary.

1. Name. — 1. Choithram son of Harchandrai, Hindu.

2. Appointment. — 2. Tapadar, Lakhi, taluka Sukkur.

3. Head-quarters. — 3. Lakhi.

4. Length of service. — 4. 19 years.

5. Length of service and special experience in Sind. — 5. I have experience of Larkana and Sukkur districts.

General.

6. What is the area covered by your charge? — 6. Four dehs of unalienated and one of inam land.

11. What supplies have to be provided locally at their various camps for touring officers? — 11. We supply to the touring officers grass, fuel, jars, mats, milk, mutton, butter, eggs, vegetables, and whatever else they demand.

13. What are their requirements in the way of cots, water jars or other furniture at their various camps? — 13. At the camp of the Mukhtiarkars I supply 10 or 12 jars, at the camp of the Assistant Collector about 40 cots, 15 jars, 9 earthen dishes and 10 earthens pans, and at the camp of the Collector 70 or 80 cots, 125 jars, 30 earthen pans and 25 earthen dishes.

15. What arrangements are made for accommodating their private and official establishments? — 15. Mostly they bring tents and rowties. We provide houses for those who do not bring these things, or put up sheds, but landhis are constructed in every case for kitchen for munshis.

16. What arrangements are made for stables at their various camps? — 16. If the camps are held at the bungalows then stables are used, otherwise we put up sheds.

18. What arrangements are made for their office at their various camps. — 18. The offices are held in tents.

19 What labour do they require to be provided locally at their various camps — 19. Chheras are required at the officers' camps—at the camp of the Mukhtiarkar 3 or 4 chheras, at the camp of the Deputy Collector 25 or 30, and at the camp of the Collector 50 or 60.

20. What is the conditon of the roads in your charge? — 20. Fair, as there are kacha roads.

21. What authority is responsible and what agency is employed for the repair of the roads? — 21. Local Board. The work is done through beldars.

22 Do they require to have special repairs made, and if so, by what agency, to the roads to their various camps? — 22. Sometimes special repairs are made at the time of the camp by parties of beldars, or we ask for chher from zamindars.

23. What are their means of transport? Do they engage transport locally or for the whole period of their tour at head-quarters? — 13. The officers sometimes travel on camels, sometimes on horses and sometimes in carriages, and this they arrange themselves. Sometimes they ask for carts for the conveyance of kit if they have no baggage camels.

24. What are their postal arrangements and means of communication with head-quarters? — 24. Post is sent for through kotars from the head-quarters. In the absence of kotars, we ask for horsemen from the zamindars.

25. What are the usual camping places in your charge? — 25. Lakhi, but there is no regular camping ground.

26. What arrangements are made for preparing or keeping in order the camping grounds? — 26. Sometimes beldars and sometimes chheras are employed for preparing the camping grounds.

27. Which of them are within practical reach of villages with bania shops or bazars? — 27. Lakhi is the only camping ground near which there are many bania shops.

28. To which of them are attached vegetable gardens? — 28. In Lakhi village vegetables can be had, but there is no Government garden.

29. Which of them are provided with bungalows? — 29. None.

Rasai.

31. What do you understand by the term 'Rasai'?

31. Rasai means the arrangements made for the supply of provisions and other necessary things to an officer encamping in a village.

32. What are the average daily requirements of officers on tour in the matter of supplies?

32. It depends upon the number of persons.

33. What are the average daily requirements respectively of their private servants and of their official establishment?

33. For each individual of the private and official establishments, the daily requirements are ½ lb. mutton, vegetables, ½ seer milk, ½ lb. rice, ½ seer flour, 1½ chhataks ghee. As much fuel and grass is supplied as is wanted.

34. What are the average prices of the various supplies required, such as grain, rice, eggs, fowls, sheep, milk, butter, bajri or jowari stalks and firewood?

34. The rates of eatables are not fixed. They change with the times.

35. Is there any market value for milk, stalks and firewood beyond the neighbourhood of large villages or towns?

35. There is no market value for firewood as the chheras bring it from the jungle. There is a market value for grass and milk, but it is not as high as in large cities.

36. What do you estimate to be the average daily aggregate cost of the requirements of officers, their private servants and of their official establishment?

36. It depends upon the requirements and rates prevalent and also upon the attitude of the officer. Some like more rasai and some less and so we act accordingly, but nowadays the officers being strict the expenses are less.

37. How are these requirements met? That is to say, who actually provides the various supplies and by whom are they collected and brought to camp?

37. Articles such as rice, ghee, flour, spices, vegetables, fruit, sugar, mustard are purchased from shops. Fowls, eggs, kids, milk, butter and cots are obtained from the zamindars or khatedars of the village but at some camps milk, fowls, eggs and butter are obtained by purchase from the Raj Mahajan. Jars are obtained free from the potter. The zamindars supply the grass which they take from the cultivators. Chheras bring firewood from jungles, or haris supply carts of firewood, grass and peas, etc. Chheras bring grass and firewood from the jungles. Materials for landhis are obtained on hire.

38. How are they paid for?

38. Replied to under No. 37.

39. Do the payments reach the actual providers or are they retained by the collecting agency or repaid to members of the camp?

39. Articles purchased from any one are paid for. Nothing is paid by the private servants or office establishment. Articles for the personal use of the officers of the Mukhtiarkar's and Deputy Collector's camp are paid for. But at the camp of the Collector nothing is charged except for flour, rice, ghee, sugar, spices, from the clerks. The private servants and peons do not pay anything for whatever they take.

40. How does your estimated average daily cost compare with the actual payments?

40. The butlers dictate to us to write less in the bill than what they actually obtain for the officers Generally they take fowls, eggs, butter, more than what is required. They take away to headquarters the fowls for which they recover money from their officers.

41. If it is greater, by whom is the excess borne? by the haris or zamindars or tapedars or mukhtiarkars?

41 Where zamindars do not pay anaki they have to bear the excess, otherwise the tapadars pay from lapo. At some places it is a custom that panchayats bear the expenses and at others the Raj people; at every place the system is different.

42. Is the excess met out of a 'Rasai' fund maintained by the tapedars or mukhtiarkars?

43. Is anything paid for water jars, cots or other furniture requisitioned or for materials used to build stables?

42 and 43. Are replied to above.

44. Do they obtain vegetables, and if so, on payment, from gardens attached to encamping grounds or maintained by local funds?

44. They do not pay for vegetables.

47. How far has it been possible to give practical effect to the rules of 1914? Have tapadars actually ceased to collect the supplies or are they only nominally provided by the zamindars?

47. The rules of 1914 have not been complied with. Zamindars attend the camp in name only but in fact tapadars arrange for the camps as before with the help of zamindars.

48. Have you any modifications to recommend or substitutes for the rules of 1914? Would it be possible to find an independent contractor for each taluka or division in place of the tapadars and zamindars?

48. I cannot suggest any thing. Contractors cannot be had.

49. Have touring officers been able to give regular and timely intimation of their requirements and of their camps for the information of contractors and zamindars?

49. We receive intimation about their camps.

50. Have you any special reports on the working of the rules of 1914 or any special local orders?

50. Many orders are passed but they are not complied with.

51. Do you give "Dhalis" of vegetables and fruits and presents of game or sheep to touring officers?

51. Zamindars give dhalis.

52. What do you estimate to be the average cost of such "Dhalis" and sheep? And whence are they obtained?

52. It depends upon the kind of dhalis but the minimum cost is Rs. 5 and the maximum Rs. 20.

Lapo.

54. What do you understand by the term 'Lapo'?

54. I understand by lapo money other than land revenue taken from the zamindars and khatedars for the rasai fund.

55. How many forms are there of unauthorized 'Lapo'?

55. The following are the rates of lapo. In some places it is levied at six pies per jireb and in others one anna or one and a half anna per jireb.

56. By whom and from whom is each form of unauthorized 'Lapo' levied and for what ostensible purposes?

56. Tapadars receive this lapo for making rasai.

57. How is each form of unauthorized 'Lapo' levied? At fixed rates per year or per acre or per survey number or per assessment of land revenue or per camp?

57. Replied to under No. 55.

58. How far is unauthorized 'Lapo' utilized to cover the cost of 'Rasai for touring officials? Is it converted for that purpose into a 'Rasai' fund?

58. It is wholly converted into a rasai fund. Formerly when all the khatedars used to pay lapo there was a saving for tapadars. But owing to strict orders issued from time to time against the levy of lapo and the introduction of the money order system of paying assessments direct to the taluka offices at head-quarters, many khatedars do not pay the lapo, or pay less than the dues fixed. Therefore there has been no saving for the tapadar.

59. If so, who manages the Rasai fund?

59. The head-quarters tapadar maintains the rasai fund. Sometimes the supervising tapadar also helps him.

60. How far is unauthorized 'Lapo' utilized for money presents to the private or official establishments of touring officials? What are the usual amounts of such presents and to what extent are they made out of the 'Rasai' fund

60. The private servant of the mukhtiarkar is paid nothing, the peons Rs. 5 in a year, the butler of the Deputy Collector Rs. 20, and other private servants Re. 1 or 8 annas or Rs. 2; besides, peons take Rs. 5 for pitching tents (kilokhorani) and one bottle of liquor, and Rs. 2 per year. Servants of the head munshi and other clerks take Rs. 7-8 and the clerk Rs. 3 for inspecting records. The butler of the Collector used to take Rs. 100 formerly and other private servants also used to take money. The peons used to take Rs. 20, but since the days of Mr. Moysey, the Collector, it has been stopped. These are the expenses of camps which the tapadars recover from lapo besides the following annuities: the supervising tapadar takes one month's pay in the year from every tapadar, the kotar and private servant Re. 1 each, the 2nd munshi Rs. 3 and others Rs. 2. The head munshi takes Rs. 10 from every tapadar. Some head munshis accept it and some do not. At the time of jamabandi by the Deputy Collector, the head munshi takes Rs. 100 from the taluka fund, other clerks and munshis receive a sum equal to their pay, besides during the inspection days expenses are incurred for fruit, etc. Fruit and something else is also given. Even if the Collector makes the jamabandi, then too the clerks of the Deputy Collector take their dues. Moreover, the peons of the Deputy Collector take Rs. 10 and the servants too take the same amount of money during the inspection of records in the taluka office. Some money is spent for dhalis and fruit besides. They are paid for their meals. At the time of the Collector's inspection of records or at the time of jamabandi the clerks take only milk, fuel, mutton gratis, but for other things they pay themselves. But they do not accept any cash; some fruit is given to them. Cash payments are made to their servants for yearly inspection. The clerks and peons of the Deputy Collector are paid Rs. 50 while the clerk and peons of the Collector are paid Rs. 150 and the office of the Huzur Deputy Collector about Rs. 50.

61. The above is the condition of the Revenue Department. In the Public Works Department the contractor pays Rs. 10 per cent to the Engineer and 10 per cent. to the overseer and other servants. The money spent by daroghas and muccadams at their camps is sometimes recovered from contractors. They take supplies from zamindars and cattle owners whose cattle graze free on the banks of canals and bunds. If any one does not assist in rasai then false cases are lodged against him. During the abkalani season they take gratifications for making concessions in the rotation of water-supply. If any khatedar or zamindar does not pay the dues the Revenue officers remain quiet but the Public Works Department men lodge false complaints against them. For instance, in 1909 the Assistant Engineer encamped at Bagirji. The Public Works Department men lodged complaints against 21 persons because they did not make rasai. They got off by spending Rs. 1,700. As regards the Police Department, if any theft is committed, the cattle owner feeds the police officers till the enquiry is completed, but if the cattle owner is poor then the zamindar does it as he has to arrange for all the supplies. If house breaking is committed they lay hold of the owner of the house and tell him the friends of his wife have done so, so that the owner remains quiet. Sometimes with the help of zamindars they take bribes from the real culprits and then entangle innocent persons. They recover from the Raj all that is spent over the rasai of an officer. The Forest Department is more oppresive than the Public Works Department. Forest guards and jamadars will never spend anything from their pocket. The cattle owners pay for their maintenance and for their cattle as well as for the rasai of their officers. These guards purposely cut trees and set fire to the jungle to promote the growth of grass so that they may let the cattle graze without licenses in exchange for a gratification. If at any time the cattle owners do not pay lapo they harass them by lodging false complaints.

61. How far is unauthorized 'Lapo' exacted for particular favours in matters of land revenue, irrigation, police and forests?

62. How far is unauthorized 'Lapo' utilized to mitigate the strictness of examinations of official records by the establishments of touring officials?

62. Replied to under No. 60.

63. Has the levy of unauthorized 'Lapo' been affected by the rules of 1914?

64. Have you any special reports on the subject of unauthorized 'Lapo' or any local orders?

63 and 64. Replied to above.

65. The Land Revenue Code should be amended. There should be compulsory education. The pay of clerks should be increased because then they will feel their responsibility. Touring should be curtailed; camps should be held at big villages. The camps of the mukhtiarkar should be reduced. Jamabandi should be held by the Mukhtiarkars themselves, but for the verification of jamabandi and the inspection of the records there should be a separate department which should have no concern with the appointment and dismissal of the tapadar and clerks, such as local fund auditors for whom no rasai is made. If the mukhtiarkar inspects the records of tapadars he should not pay attention to ordinary mistakes. If a separate department is not created for the inspection of taluka offices only the clerks of the Commissioner should do the inspection. But for jamabandi purposes a special department is necessary. First, mukhtiarkars should finish up jamabandi and then that department should come to inspect.

65. Can you suggest any more effectual means for preventing the levy of unauthorized 'Lapo' than the rules of 1914? Could it be prevented by modifications of the rules of the Land Revenue Code?

Chher.

66. What do you understand by the term "Chher"?

66. Chher means labour without any renumeration.

67. Who are the 'Chheras'?

67. Cultivators.

68. For preparing camping grounds, for repairing roads, for pitching and striking tents for loading and unloading kit, for keeping watch during nights, for fetching water, and for serving at the time of camps. Besides chher is required when the contractors are unable to finish the work of bunds and canals, and also when there are sudden breaches or at the time of shikar.

68. What kinds of labour are the 'Chheras' called on to perform?

69. Do the 'Chheras' hold their lands on express or implied conditions to perform such labour when demanded by their zamindars?

69. Yes.

70. When so employed, do they receive any remuneration in cash or kind from the zamindars or from officials of Government?

70. The zamindars feed them. European officers sometimes give them tips.

71. How far is casual paid labour available in your charge?

71. Labourers can be had on daily payment of 8 annas to 10 annas per head.

72. Is any considerable staff of "beldars" maintained in your charge either by local funds or Government?

72. Yes, but I do not know how many.

73. How far are zamindars, if at all, bound to provide labour on the demand of officials of Government?

73. No labourers are engaged.

74 Are any lands held like those of the village servants of the Deccan on condition of rendering service to the community or to Government?

74. No.

75. For what purposes do touring officers require labour on tour?

76. How many labourers do they require daily in camp?

77. How many more do they require when pitching or striking camp?

78. Whence do they obtain them?

79. Is anything paid for their labour or are the labourers given anything by the zamindars?

75 to 79. Replied above.

80. What would be the probable cost o substituting casual paid labour Could this be obtained from the 'Rasai' contractor?

80. I cannot reply to this.

82. How do they obtain labour for shikar?

83. What do they pay the men? Is there difficulty in making them accept payment

84. Are they given anything by the zamindars

85. What labour, if any, is required to supplement the repair of the roads by the local authorities?

86. Are the labourers given anything for this work by the zamindars or the local officials?

87. What labour is required in case of floods and breaches of canal banks?

88. Are the labourers given anything for this work by the zamindars or by Government?

82 to 88. As replied above.

89. How far, if at all, does the employment of the "Chheras" interfere with cultivation and cause loss to themselves or the zamindars?

89. Zamindars send only as much chher as will not cause loss to the cultivation, but if in some cases they cannot send the cultivators they engage labourers instead.

90. How far does the employment of 'beldars' interfere with their ordinary work under the Local Boards?

90. Beldars generally do their own work, but at some places where it is not possible to get chher from zamindars the beldars do that work which does not interfere with their ordinary duties.

91. Have you any special reports on "Chher" or local orders?

91. Replied to above.

92. Do you consider 'Chher' should wholly or partly be suppressed, and if so, what orders would you recommend to be passed by Government?

92. The officials should take khalasis on tour, but for works such as clearance of canals, breaches, etc., the zamindars do not get discontented by giving chher as they are interested persons. But the repairs to roads should not be done by chher.

General note.

In some tapas more anaki is collected, while at others less. Every tapadar tries to get a tapa where he can exact more money, therefore there is a competition in the Deputy Collector's office. If one tries for transfer then 3 or 4 others are transferred in the ordinary course. Thus for every transfer Rs. 100 are to be paid to the head munshi; their transfers should therefore be made by the Collector as is done in the Hyderabad district.

ORAL EVIDENCE OF MR. CHOITHRAM.

To the Chairman—

I have also zamindari in Sukkur taluka on which I pay Rs. 800 or Rs. 900 assessment. My father was a zamindar. I speak of other departments from my own expetience as zamindar.

The rate for casual labour in my village used to be from 4 to 5 annas a day; owing to the recent rise of prices it has risen to 8 or 10 annas a day.

To the Hon'ble Mr. Harchandrai—

Naraindas, tapadar, was dismissed because he did not give satisfaction in the rasai bandobast. So we are under fear of suffering great loss if we do not make proper rasai bandobast.

The zamindars are required to give chher to mend the roads just before the arrival of officers on tour when the roads are in a very bad condition and if the beldars are not able to cope with the repairs.

The chher for roads and camps ought to be stopped but chher of the Engineering Department for breaches of canal banks or for the benefit of the zamindars ought to be continued.

To the Hon'ble Mr. Ghulam Hussain—

The chheras would come willingly to work for proper wages on road and camp if they have no work to do, but they would not be willing to come if they have got their own work.

The haris for the most part have a good deal of work to do from November to March.

I cannot say if zamindars pay lapo to avoid the harassment of taluka officers. I cannot say what is in the heart of zamindars. It is not in our power to confer any favours on zamindars. I cannot say if they pay willingly or not.

The butler takes ordinarily 2 or 3, sometimes 4 or 5, fowls a day, ½ to 1 seer of butter, 1½ to 2 seers of mutton and 2 or 3 seers of milk every day in the case of Assistant Collector or Collector's camp. Those are the things usually supplied. Other stores they bring themselves.

To Mr. Sawhney—

The tapadars compete for the better tapas because they do not suffer any loss in those tapas. In other tapas which are not good, they suffer loss and have to make up from their pay. They do not make anything for themselves from lapo, whereas they have to pay out of their own pocket the sum of Rs. 20 or 30 a year on account of rasai. All lapo is consumed by rasai.

To Mr. Mahmud Shah—

It is not a fact that one-tenth of lapo only goes for rasai.

WRITTEN EVIDENCE OF MR. GOPALDAS H. KESWANI.

Preliminary.

1. Name. — 1. Gopaldas H. Keswani.

2. Appointment. — 2. Supervisor, Public Works Department, Begari Canals.

3. Head-quarters. — 3. Jacobabad.

4. Length of service. — 4. Thirteen years.

5. Length of service and special experience in Sind. — 5. Do.

General.

6. What is the area covered by your charge? — 6. I am in charge of Nasirabad Canal Project, but prior to November 1917 I was in charge of Jacobabad sub-division, which comprised 110 miles length of canal system.

11. What supplies have to be provided locally at their various camps for touring officers? — 11. Fowls, eggs, butter, milk, grass and firewood.

13. What are their requirements in the way of cots, water jars or other furniture at their various camps? — 13. I have experience of Public Works Department officers only. They generally take their own cots with themselves. A few water jars are supplied. No other furniture is required by them.

15. What arrangements are made for accommodating their private and official establishments? — 15. At every bungalow, where the Public Works Department officers encamp, there are outhouses and office quarters attached to it.

16. What arrangements are made for stables at their various camps? — 16. Stables exist at every camp.

18. What arrangements are made for their office at their various camps? — 18. They hold their offices in the bungalow and their clerks in the establishment quarters.

19. What labour do they require to be provided locally at their various camps? — The help of a few beldars is taken for loading and unloading the kit.

20. What is the condition of the roads in your charge? — 20. No roads in my charge. Public Works Department officers as a rule have to go along canal banks.

21. What authority is responsible and what agency is employed for the repair of the roads? — 21. District Board. They carry out their repairs either by pet[illegible] tract or by departmental labour.

22. Do they require to have special repairs made, and if so, by what agency, to the roads to their various camps? — 22. See reply to 20. As regards the Revenue Department, I think sometimes they employ zamindari labour for repairs to roads to the various camps.

23. What are their means of transport? Do they engage transport locally or for the whole period of their tour at head-quarters? — 23. Camels. They are engaged for the whole period of the tour.

24. What are their postal arrangements and means of communication with head-quarters? — 24. They have Government-paid postal sowars, who bring the post from the nearest post office to their camps.

25. What are the usual camping places in your charge? — 25. In Jacobabad sub-division, the usual camping places are (1) Begari head, (2) Choi, (3) Sonwah Mouth, (4) Chana and (5) Nurwah Mouth.

26. What arrangements are made for preparing or keeping in order the camping grounds? — 26. No camping grounds. Bungalows provided everywhere.

27. Which of them are within practical reach of villages, with bania shops or bazars? — 27. Choi, Chana and Nurwah mouth.

28. To which of them are attached vegetable gardens? — 28. All the Public Works Department bungalows mentioned in 25 have vegetable gardens attached to them.

29. Which of them are provided with bungalows? — 29. See reply to 25.

30. What permanent establishment is maintained at such bungalows? — 30. Chowkidar and a malhi.

Rasai.

31. What do you understand by the term 'Rasai'?

31. Supply of such articles as cannot be taken on tour by the touring officers.

32. What are the average daily requirements of officers on tour in the matter of supplies?

32. Fowl 1, eggs 6, milk 1 seer, butter ½ lb., jowari stalks 4 to 6 bundles, fuel 1 maund in winter.

33. What are the average daily requirements respectively of their private servants and of their official establishments?

33. The Executive Engineers take 2 clerks, 15 official and private servants. They require 1 kid for mutton 5 seers and milk at the rate of ½ a seer per head per day.

34. What are the average prices of the various supplies required, such as grain, rice, eggs, fowls, sheep, milk, butter, bajri or jowari stalks and firewood?

34. They vary. Fowl could be had for 6 annas in villages, eggs 6 annas a dozen, butter 6 to 8 annas a lb., kid Re. 1 to Rs. 1-4. As regards the prices of other articles, they are periodically given in the Sind Official Gazette.

35. Is there any market value for milk, stalks and firewood beyond the neighbourhood of large villages or towns?

35. No.

36. What do you estimate to be the average daily aggregate cost of the requirements of officers, their private servants and of their official establishment?

36. The average daily cost of the requirements of Public Works Department officers is 1 rupee. As regards the peons, private servants and clerks, they require mutton and milk, which are given free of charge.

37. How are these requirements met? That is to say, who actually provides the various supplies and by whom are they collected and brought to camp?

37. The daroga or his muccadam brings the supplies to the camp; the supplies are taken from the neighbouring people.

38. How are they paid for?

38. The daroga submits his bill and gets the money directly from the Public Works Department officers.

39. Do the payments reach the actual providers or are they retained by the collecting agency or repaid to members of their camp?

39. I cannot vouchsafe for this.

40. How does your estimated average daily cost compare with the actual payments?

40. They correspond.

41. If it is greater, by whom is the excess borne? by the haris or zamindars or tapedars or mukhtiarkars.

41. No excess.

42. Is the excess met out of a 'Rasai' fund maintained by the tapedars or mukhtiarkars?

42. No such fund maintained in Public Works Department.

43. Is anything paid for water jars, cots or other furniture requisitioned or for materials used to build stables?

43. Nothing for jars or cots. No other articles of furniture or materials for stables are requisitioned.

44. Do they obtain vegetables, and if so, on payment, from gardens attached to camping grounds or maintained by local funds?

44. No. They obtain vegetables from Public Works Department gardens.

47. How far has it been possible to give practical effect to the rules of 1914? Have tapedars actually ceased to collect the supplies or are they only nominally provided by the zamindars?

47. The system was tried in 1915 and 1916. The contractors or suppliers fixed for the various camps did not turn up to provide supplies for Public Works Department officers, though timely intimation was given to them through the Mukhtiarkars. I do not think the tapadars have ceased to collect supplies for officers of other departments.

48. Have you any modifications to recommend or substitutes for the rules of 1914? Would it be possible to find an independent contractor for each taluka or division in place of the tapedars and zamindars?

48. It is a great hardship and an unpleasant task for the zamindar. The zamindars and subordinate officials should have absolutely nothing to do with the rasai matter. It is not practicable to have an independent contractor as the job would not be remunerative and, besides, he too will have to depend on the supply of milk and grass on the zamindars.

49. Have touring officers been able to give regular and timely intimation of your requirements and of your camps for the information of contractors and zamindars?

49. Yes.

50. Have you any special reports on the working of the rules of 1914 or any special local orders?

50. It is a failure inasmuch as the rasai has not diminished at all.

51. Do you give "Dhalis" of vegetables and fruits and presents of game or sheep to touring officers?

51. No. I personally do not give any dhali.

52. What do you estimate to be the average cost of such "dhalis" and sheep? And whence are they obtained?

52. The average cost of dhalis usually given to officers by zamindars and others is Rs. 4 to 5.

53. What are the orders on the subject? and have you experienced any difficulty in carrying out those orders of Government?

53. The orders are that dhalis of trifling value may be accepted, but the practice of giving dhalis should be discouraged. Refer to Government Servants' Conduct Rules, paragraph 2.

Lapo.

54. What do you understand by the term 'Lapo'?

54. In ordinary language lapo is understood to mean a fixed cess levied by a tapadar from a landowner.

55. How many forms are there of unauthorized 'Lapo'?

55. In the Revenue Department it is more or less a fixed rate per acre of cultivated land. In the Public Works Deparment it is sometimes taken as a sort of annuity or saliano.

56. By whom and from whom is each form of unauthorized 'Lapo' levied and for what ostensible purposes?

56. It is levied by tapadars, darogas or jamadars for the ostensible purpose of enriching themselves.

57. How is each form of unauthorized 'Lapo' levied? At fixed rates per year or per acre or per survey number or per assessment of land revenue or per camp?

57. Usually at fixed rates per acre cultivated.

58. How far is unauthorized 'Lapo' utilized to cover the cost of 'Rasai' for touring officials? Is it converted for that purpose into a 'Rasai' fund?

58. I do not know. No rasai fund in the Public Works Department.

59. If so, who manages the 'Rasai' fund?

59. See reply to 58.

60. How far is unauthorized 'Lapo' utilized for money presents to the private or official establishments of touring officials? What are the usual amounts of such presents and to what extent are they made out of the 'Rasai' fund?

60. I do not think the proceeds of lapo are utilized in any other way except as stated in reply 56.

61. How far is unauthorized 'Lapo' exacted for particular favours in matters of land revenue, irrigation, police and forests?

61. For particular favours in irrigation bribes are given to petty establishment of the department.

62. How far is unauthorised 'Lapo' utilized to mitigate the strictness of examinations of official records by the establishments of touring officials?

62. I do not know.

63. Has the levy of unauthorized 'Lapo' been affected by the rules of 1914?

63. No.

64. Have you any special reports on the subject of unauthorized 'Lapo' or any local orders?

64. No.

65. Can you suggest any more effectual means for preventing the levy of unauthorised 'Lapo' than the rules of 1914? Could it be prevented by modifications of the rules of the Land Revenue Code?

65. I cannot suggest anything except that the pay of the daroghas and muccadams should be raised and daroghas recruited from better class of people.

Chher.

66. What do you understand by the term "Chher"?

66. It means body of labour requisitioned for emergent works such as closing breaches.

67. Who are the 'Chheras'?

67. Usually the cultivators of zamindars.

68. What kinds of labour are the 'Chheras' called on to perform?

68. Earthwork and such other work as is necessary for closing a breach.

69. Do the 'Chheras' hold their lands on express or implied conditions to perform such labour when demanded by their zamindars?

69. I think so.

70. When requisitioned for Government work, they are either paid the daily wages or food, whichever is acceptable to the labourer; in some rare cases, big zamindars refuse to accept anything from Government and they make their own arrangement for giving food to the labourer.

70. When so employed, do they receive any remuneration in cash or kind from the zamindars? or from officials of Government?

71. It is available for ordinary repair works in working season, but in inundation season, it is impossible to get any labour without the help of zamindars.

71. How far is casual paid labour available in your charge?

72. Yes.

72. Is any considerable staff of "beldars" maintained in your charge either by local funds or Government?

73. The zamindars are bound to render help in breaches as per Bombay Irrigation Act, section 58, etc.

73. How far are zamindars, if at all, bound to provide labour on the demand of officials of Government?

74. I do not know.

74. Are any lands held like those of the village servants of the Deccan on condition of rendering service to the community or to Government?

75. Public Works Department officers do not require any labour on tour.

75. For what purposes do touring officers require labour on tour?

76. Refer to reply 75.

76. How many labourers do they require daily in camp?

77. None.

77. How many more do they require when pitching or striking camp?

78. Whence do they obtain them?

79. Is anything paid for their labour or are the labourers given anything by the zamindars?

80. What would be the probable cost of substituting casual paid labour? Could this be obtained from the 'Rasai' contractor?

78 to 80. Refer to reply 77.

82 and 83. Whenever Public Works Department officers are invited to shoot in a zamindari land, the zamindars provide beaters. The beaters are not paid by the zamindars, but if the touring officer shoots along his canal or bund he makes his own arrangement and pays the beaters.

82. How do they obtain labour for shikar?

83. What do they pay the men? Is their difficulty in making them accept payment?

84. I do not think the zamindar pays them.

84. Are they given anything by the zamindars?

85. What labour, if any, is req supplement the repair of the by the local authorities?

86. Are the labourers given anything for this work by the zamindars or the local officials?

85 and 86. I do not know.

87. It varies with the size of a breach: in a small canal breach 20 men will be sufficient, but for a big breach in the river bund 1,000 men would not be too many. Usually the zamindari labour is called for.

87. What labour is required in case of floods and breaches of canal banks?

88. They get daily wages or food from the Public Works Department; sometimes a big zamindar would refuse to accept anything.

88. Are the labourers given anything for this work by the zamindars or by Government?

89. It does not interfere with the progress of cultivation; on the contrary, immediate closing of a breach saves them from such a loss.

89. How far, if at all, does the employment of the "Chheras" interfere with cultivation and cause loss to themselves or the zamindars?

90. I do not know.

90. How far does the employment of 'beldars' interfere with their ordinary work under the Local Boards?

91. No.

91. Have you any special reports on "Chher" or local orders?

92. Chher should not be entirely suppressed, as otherwise it would be difficult to close breaches and control floods.

92. Do you consider 'Chher' should wholly or partly be suppressed, and if so, what orders would you recommend to be passed by Government?

WRITTEN EVIDENCE OF MR. GANPATRAO BAPURAO GORE.

Preliminary.

1.	Name.	1. Ganpatrao Bapurao Gore.
2.	Appointment.	2. Sub-Overseer, Public Works Department.
3.	Head-quarters.	3. Jacobabad.
4.	Length of service.	4. 9¾ years.
5.	Length of service and special experience in Sind.	5. (*a*) 9¾ years; (*b*) nil.

General.

6. I am working on Nasirabad Canal Survey and Project since 26th October 1917, but prior to that I was in Kashmor sub-division, where total length of canals in my beat was 66 miles.

6. What is the area covered by your charge?

11. What supplies have to be provided locally at your various camps for various officers?

11. Milk, grass, butter, eggs, fowls and fuel.

13. What are their requirements in the way of cots, water jars or other furniture at your various camps?

13. About 10 cots and 10 jars for Executive Engineer's establishment.

15. What arrangements are made for accommodating their private and official establishments?

15. The establishment landhis are attached to all bungalows.

16. What arrangements are made for stables at their various camps?

16. Stables are attached to all bungalows.

18. What arrangements are made for their office at their various camps?

18. The Executive Engineer holds his office in Public Works Department bungalows and his clerks and subordinates hold their offices in subordinates' landhis.

19. What labour do they require to be provided locally at their various camps?

19. No labour. The beldars help in the loading and unloading of the Executive Engineer's kit.

20. What is the condition of the roads in your charge?

20. No roads in my charge. I go along canal banks to reach my camps.

21. What authority is responsible and what agency is employed for the repair of the roads?

21. Local Fund.

22. Do they require to have special repairs made, and if so, by what agency, to the roads to their various camps?

22. Refer to answer No. 20.

23. What are their means of transport? Do they engage transport locally or for the whole period of their tour at head-quarters?

23. They engage camels for the whole touring season.

24. What are their postal arrangements and means of communication with head-quarters?

24. The Executive Engineer has two postal sowars who bring post for him from the nearest post office.

25. What are the usual camping places in your charge?

25. No camping places. There are Public Works Department bungalows at Kashmor, Drakhan, 19th mile Muradwah and subordinates' landhi in 12th mile Adiowah.

26. What arrangements are made for preparing or keeping in order the camping grounds?

26. No camping grounds. There are bungalows at every camp which are kept in order by annual repairs.

27. Which of them are within practical reach of villages with bania shops or bazars?

27. Kashmor, Drakhan and even 19th mile Muradwah.

28. To which of them are attached vegetable gardens?

28. Drakhan and 19th mile Muradwah.

29. Which of them are provided with bungalows?

29. Vide reply No. 25.

30. What permanent establishment is maintained at such bungalows?

30. One chowkidar and one mali where there is a garden.

Rasai.

31. What do you understand by the term 'Rasai'?

31. Rasai in Public Works Department is supplying at site of camp of such articles as cannot be taken there by the touring officer.

32. What are the average daily requirements of officers on tour in the matter of supplies?

32. Eggs 6, fowl 1, milk 1 seer, butter ¼ seer, jowari stalks 6 bundles for two horses and fuel ½ maund.

33. The Executive Engineer takes 2 clerks, 2 peons, 6 khalasis and 7 private servants with himself on tour. Every one of them, from clerks down to private servants, require ½ seer milk and about 6 seers of fuel per head per day. They also get mutton ¼ seer per head per day.

33. What are the average daily requirements respectively of their private servants and of their official establishment?

34. What are the average prices of the various supplies required, such as grain, rice, eggs, fowls, sheep, milk, butter, bajri or jowari stalks and firewood?

34. The prices vary from day to day and can best be ascertained from the Revenue authorities.

35. Is there any market value for milk, stalks and firewood beyond the neighbourhood of large villages or towns?

35. No.

36. What do you estimate to be the average daily aggregate cost of the requirements of officers, their private servants and of their official establishment?

36. For the Executive Engineer Re. 1 per day.

37. How are these requirements met? That is to say, who actually provides the various supplies and by whom are they collected and brought to camp?

37. The daroghas and muccadums bring the various supplies from neighbouring cultivators, zamindars or banya shops.

38. How are they paid for?

38. The daroghas tender the bill and the Executive Engineer pays them direct.

39. Do the payments reach the actual providers or are they retained by the collecting agency or repaid to members of their camp?

39. It is presumed that the actual suppliers get the money as no complaints of non-payment have yet been received, to my knowledge.

40. How does your estimated average daily cost compare with the actual payments?

40. They correspond.

41. If it is greater, by whom is the excess borne? by the haris or zamindars or tapedars or mukhtiarkars?

41. No excess.

42. Is the excess met out of a 'Rasai' fund maintained by the tapedars or mukhtiarkars?

42. Refer to reply No. 41?

43. Is anything paid for water jars, cots or other furniture requisitioned or for materials used to build stables?

43. Nothing is paid for jars or cots. We have already got stables at every bungalow.

44. Do they obtain vegetables, and if so, on payment, from gardens attached to camping grounds or maintained by local funds?

44. No. They do not send for vegetables from Local Fund gardens.

47. How far has it been possible to give practical effect to the rules of 1914? Have tapedars actually ceased to collect the supplies or are they only nominally provided by the zamindars?

47. The custom was stopped owing to zamindars or contractors having failed to make arrangements for Public Works Department officers.

48. Have you any modifications to recommend or substitutes for the rules of 1914? Would it be possible to find an independent contractor for each taluka or division in place of the tapedars or zamindars?

48. (a) No. (b) It is not practicable to find a contractor.

49. Have touring officers been able to give regular and timely intimation of their requirements and of their camps for the information of contractors and zamindars?

49. Yes, but when no zamindar turned up to do rasai work, the practice was stopped.

50. Have you any special reports on the working of the rules of 1914 or any special local orders?

50. No.

51. Do you give "Dhalis" of vegetables and fruits and presents of game or sheep to touring officers?

51. No, I do not give dhalis to touring officers.

52. What do you estimate to be the average cost of such "Dhalis" and sheep?

52. As I have never given a dhali, I have no idea of it.

53. What are the orders on the subject and have you experinced any difficulty in carrying out those orders of Government?

53. Orders never prohibit officers from receiving dhalis of small value (see Government Servants Conduct Rules).

Lapo.

54. What do you understand by the term 'Lapo'?

55. How many forms are there of unauthorized 'Lapo'?

56. By whom and from whom is each form of unauthorized 'Lapo' levied and for what ostensible purposes?

57. How is each form of unauthorized 'Lapo' levied? At fixed rates per year or per acre or per survey number or per assessment of land revenue or per camp?

54 to 59. I do not know.

58. How far is unauthorized 'Lapo' utilized to cover the cost of 'Rasai' for touring officials? Is it converted for that purpose into a 'Rasai' fund?

59. If so, who manages the 'Rasai' fund?

60. How far is unauthorized 'Lapo' utilized for money presents to the private or official establishments of touring officials? What are the usual amounts of such presents and to what extent are they made out of the 'Rasai' fund?

60. There is no lapo system in the Public Works Department.

61. How far is unauthorised 'Lapo' exacted for particular favours in matters of Land Revenue, Irrigation, Police and Forests?

61. There are no regular exactions made in the Public Works Department. But daroghas and muccadams may be getting some bribes for conniving at wastage of water by the zamindars.

62. How far is unauthorized 'Lapo' utilized to mitigate the strictness of examinations of official records by the establishment of touring officials?

63. Has the levy of unauthorized 'Lapo' been affected by the rules of 1914?

62 and 63. I do not know.

64. Have you any special reports on the subject of unauthorized 'Lapo' or any local orders?

64. No.

65. Can you suggest any more effectual means for preventing the levy of unauthorized 'Lapo' than the rules of 1914? Could it be prevented by modifications of the rules of the Land Revenue Code.

65. I cannot suggest any.

Chher.

66. What do you understand by the term "Chher"?

66. Chher means labour supplied by a zamindar for an emergent work.

67. Who are the 'Chheras'?

67. Chheras are the labourers who cultivate the land of the zamindars

68. What kinds of labour are the 'Chheras' called on to perform?

68. All kinds of work in connection with breaches of canals and river bunds.

69. Do the 'Chheras' holds their lands on express or implied conditions to perform such labour when demanded by their zamindars?

69. Yes.

70. When so employed, do they receive any remuneration in cash or kind from the zamindars or from officials of Government?

70. Yes, they are given either daily wages or food whichsoever they accept. Some big zamindars do not accept payment with a view to helping the Government.

71. How far is casual paid labour available in your charge?

71. For ordinary works the labour is available.

72. Is any considerable staff of "beldars" maintained in your charge either by local funds or Government?

72. Yes, Government maintain beldars on canals.

73. How far are zamindars, if at all, bound to provide labour on the demand of officials of Government?

73. They are bound to supply labour according to section 58, Irrigation Act.

74. Are any lands held like those of the village servants of the Deccan on conditions of rendering service to the community or to Government?

74. I do not know.

75. For what purposes do touring officers require labour on tour?

75. Public Works Department officers do not require labour on tour.

76. How many labourers do they require daily in camp?

77. How many more do they require when pitching or striking camp?

76 and 77. None.

78. Whence do they obtain them?

78. They do not want them.

79. Is anything paid for their labour or are the labourers given anything by the zamindars?

80. What would be the probable cost of substituting casual paid labour? Could this be obtained from the 'Rasai' contractor?

79 and 80. Vide reply No. 76.

82. How do they obtain labour for shikar?

83. What do they pay the men? Is there difficulty in making them accept payments?

82 and 83. When the Executive Engineer shikars in zamindari limits the zamindar concerned makes the shikar arrangement gratis for the Executive Engineer. But the Executive Engineer pays the labourers when he shikars along canal banks.

84. Are they given anything by the zamindars?

84. Yes, they are given food.

85. What labour, if any, is required to supplement the repair of the roads by the local authorities?

85. No roads in my charge.

86. Are the labourers given anything for this work by you or the zamindars or the local officials?

86. Vide reply to No. 85.

87. What labour is required in case of floods and breaches of canal banks?

87. From 5 to 1,000, according to the magnitude of the breach.

88. Are the labourers given anything for this work by the zamindars or by Government?

88. The Government feeds or pays the men, whichever they want; but in rare cases the zamindars refuse to take payments.

89. How far, if at all, does the employment of the "Chheras" interfere with cultivation and cause loss to themselves or the zamindars?

89. It does not interfere with the progress of cultivation.

90. How far does the employment of 'beldars' interfere with their ordinary work under the Local Boards?

90. I do not know.

91. Have you any special reports on "Chher" or local orders?

91. No.

92. Do you consider 'Chher' should wholly or partly be suppressed, and if so, what orders would you recommend to be passed by Government?

92. Chher for emergent works should not be suppressed as it is nearly impossible to obtain other labour in the mufussil in the case of unexpected breaches in canals or river bunds.

WRITTEN EVIDENCE OF MR. KADIR BAKHSH.

Preliminary.

1. Name.	1. Kadir Bakhsh.
2. Appointment.	2. Inspector of Police.
3. Head-quarters.	3. Garhi Khairo Jamali.
4. Length of service.	4. Thirty-two years.
5 Length of service and special experience in Sind.	5. My entire service has been in Sind, from the grade of Constable to that of Inspector.

General.

6. What is the area covered by your charge?	6. Two talukas, Jacobabad and Shahdadkot.
11. What supplies have to be provided locally at your various camps for various officers?	11. Flour, rice, ghee, milk, mutton, fuel, grass, cots, earthen jars, fowls, eggs.
13. What are their requirements in the way of cots, water jars or other furniture at their various camps?	13. At the most 10 or 15 cots and 15 or 20 earthen jars at the camps of the officers.
15. What arrangements are made for accommodating their private and official establishments?	15. They have tents with them and generally the staff too; the office staff puts up in unoccupied Government buildings or musafirkhanas.
16. What arrangements are made for stables at their various camps?	16. Landhis are erected where there are no bungalows.
18. What arrangements are made for their office at their various camps?	18. The office is held in a tent and they put up in it or some unoccupied Government building or musafirkhana; no other arrangement is made.
19. What labour do they require to be provided locally at their various camps?	19. None. The orderlies pitch the tents and very rarely ask the help of paggis and sepoys in pitching the tents.
20. What is the condition of the roads in your charge?	20. In fairly good condition.
21. What authority is responsible and what agency is employed for the repair of roads?	21 and 22. It is not our duty.
22. Do they require to have special repairs made, and if so, by what agency, to the roads to their various camps?	
23. What are their means of transport? Do you engage transport locally or for the whole period of their tour at head-quarters?	23. The officers keep their own horses, baggage and riding camels for the whole period of the tour.
24. What are their postal arrangements and means of communication with head-quarters?	24. The police-sowars take the post from and to the nearest post-office.
25. What are the usual camping places in your charge?	25. Police stations and watching places.
26. What arrangements are made for preparing or keeping in order the camping grounds?	26. We have no concern with it.
27. Which of them are within practical reach of villages with bania shops or bazars?	27. Generally there are shops or markets near camping grounds.
28. To which of them are attached vegetable gardens?	28. There are no gardens in the camping grounds.
29. Which of them are provided with bungalows?	29. There are no bungalows in camping grounds, but the District Local Board and Engineering bungalows are numerous.
30. What permanent establishment is maintained at such bungalows?	30. I know nothing about it.

Rasai.

31. What do you understand by the term 'Rasai'?	31. To supply the necessary things which cannot be taken with oneself at the time of tour.

32. What are the average daily requirements of officers on tour in the matter of supplies?

32. About 4 or 5 seers of flour, 2 or 3 seers of rice, 1 seer of ghee, 3 or 4 seers of mutton, 2 or 3 bundles of fuel, 15 or 20 cots and 15 or 20 earthen jars.

33. What are the average daily requirements, respectively, of their private servants and of their official establishment?

33. 1½ lbs. of flour or rice, ½ lb. of ghee, ½ lb. of mutton, spices worth 3 pies, etc., half a seer of milk to each man. About 5 to 8 annas each.

34. What are the average prices of the various supplies required, such as grain, rice, eggs, fowls, sheep, milk, butter, bajri or jowari stalks and firewood?

34. We keep no record of details of prices.

35. Is there any market value for milk, stalks and firewood beyond the neighbourhood of large villages or towns?

35. No, there is no such custom.

36. What do you estimate to be the average daily aggregate cost of the requirements of officers, their private servants and of their official establishment?

36. 3 or 4 rupees.

37. How are these requirements met? That is to say, who actually provides the various supplies and by whom are they collected and brought to camp?

37. Food materials are purchased from the shop. It is only sometimes that the zamindars supply the food free of charge on one or two occasions and for the rest we pay the shop-keeper. The zamindars supply mutton, milk, fuel, grass, earthen jars and cots without any charge, and the fowls and eggs are also supplied by them.

38. How are they paid for?

38. The zamindars prefer bills, but at times they do not, and pay up the amount due on the things. Had it not been so, many complaints would have been made.

39. Do the payments reach the actual providers or are they retained by the collecting agency or repaid to members of their camp?

39. The zamindars do not pay back the amount of the bill to the staff secretly.

40. How does their estimated average daily cost compare with the actual payments?

40. Not more than the estimated one.

41. If it is greater, by whom is the excess borne, by the haris or zamindars or tapedars or mukhtiarkars?

41. No reply.

42. Is the excess met out of a 'Rasai' fund maintained by the tapedars or mukhtiarkars?

42. There is no rasai fund in the Police Department.

43. Is anything paid for water jars, cots or other furniture requisitioned or for materials used to build stables?

43. No, because generally everybody takes back these things.

44. Do they obtain vegetables, and if so on payment, from gardens attached to camping grounds or maintained by local funds?

44. No reply.

47. How far has it been possible to give practical effect to the rules of 1914? Have tapedars actually ceased to collect the supplies or are they only nominally provided by the zamindars?

47. (1) Formerly the sepoys or tapadars used to attend to rasai; while now they have ceased doing it and the zamindars do it. (2) It is not so, they have given up this system.

48. Have you any modifications to recommend or substitutes for the rules of 1914? Would it be possible to find an independent contractor for each taluka or division in place of the tapedars and zamindars?

48. No. It will be difficult to appoint a contractor.

49. Have touring officers been able to give regular and timely intimation of their requirements and of their camps for the information of contractors and the zamindars?

49. Yes. But it is difficult in sudden and urgent cases.

50. Have you any special report on the working of the rules of 1914 or any special local orders?

50. No.

51. Do you give "Dhalis" of vegetables and fruits and presents of game or sheep to touring officers?

51. No.

52. What do you estimate to be the average cost of such "Dhalis" and sheep and whence are they obtained?

52. No reply.

53. What are the orders on the subject, and have you experienced any difficulty in carrying out those orders of Government?

53. Accepting or giving a dhali of high price is prohibited.

Lapo.

54. What do you understand by the term 'Lapo'?

54. To accept anything in cash, or in the shape of a valuable thing or in kind.

55 How many forms are there of unauthorised 'Lapo'?

55. To accept one anna and annuities in coin or kind.

56. By whom and from whom is each form of unauthorised 'Lapo' levied and for what ostensible purposes?

56. It is said that the tapadars accept it and now-a-days apparently they might be using it for themselves. Such custom of lapo does not appear in the Police Department.

62. How far is unauthorised 'Lapo' utilized to mitigate the strictness of examinations of official records by the establishment of touring officials?

62. Apparently it is not in use and there is no rasai fund in the Police Department.

66. What do you understand by the term "Chher"?

66. To take men for work.

67. Who are the 'Chheras'?

67. Peasants of the zamindars.

68. What kinds of labour are the 'Cheras' called on to perform?

68. Generally there is no such system in the police.

69. Do the 'Chheras' hold their lands on express or implied conditions to perform such labour when demanded by their zamindars?

69. Yes.

71. How far is casual paid labour available in your charge?

71. Mostly none.

74. Are any lands held like those of the village servants of the Deccan on condition of rendering service to the community or to Government?

74. No.

80. What would be the probable cost of substituting casual paid labour? Could this be obtained from the 'Rasai' contractor?

80. There is much difficulty about it.

82. How do they obtain labour for shikar?

82. The zamindars give men.

83. What do they pay the men? Is there difficulty in making them accept payment?

83. Three or 4 annas in cash are paid to each. Sometimes the zamindars request that the money should not be paid.

84. Are they given anything by the zamindars?

84. They are bound to work as chheras and sometimes they get meals.

WRITTEN EVIDENCE OF MR. MURIJMAL KEWALRAM ADVANI.

Preliminary.

1. Name.	1. Murijmal Kewalram Advani.
2. Appointment.	2. Sub-Inspector, Police.
3. Head-quarters.	3. Kashmor.
4. Length of service.	4. Eleven years.
5. Length of service and special experience in Sind.	5. Eleven years.

General.

6. What is the area covered by your charge?	6. 537 square miles.
11. What supplies require to be provided locally at your various camps for various officers?	11. Milk, butter, fowls, eggs, grass, fuel and mutton.
13. What are their requirements in the way of cots, water jars or other furniture at your various camps?	13. Some cots and jars, but no furniture.
15. What arrangements are made for accommodating their private and official establishments?	15. Private servants stop in outhouses of bungalows or in raoties. Clerks stop in police buildings.
16. What arrangements are made for stables at their various camps?	16. Landhis are erected in the absence of stables in bungalows.
18. What arrangements are made for their office at their various camps?	18. No arrangement made.
19. What labour do they require to be provided locally at their various camps?	19. None.
20. What is the condition of the roads in your charge?	20. Fair.
21. What authority is responsible and what agency is employed for the repair of the roads?	21. Local Board.
22. Do they require to have special repairs made, and if so, by what agency, to the roads to their various camps?	22. No.
23. What are their means of transport? Do they engage transport locally or for the whole period of their tour at head-quarters?	23. Camels which they engage in touring season.
24. What are their postal arrangements and means of communication with head-quarters?	24. Post office is made use of. In its absence sowars bring it from the nearest one.
25. What are the usual camping places in your charge?	25. Dakhan, Bakhshapur, Zorgarh, Badani, Girblo Miani, Nahar, Gondak.
26. What arrangements are made for preparing or keeping in order the camping grounds?	26. Nil.
27. Which of them are within practical reach of villages with bania shops or bazars?	17. All.
28. To which of them are attached vegetable gardens?	28. All Public Works Department bungalows have gardens.
29. Which of them are provided with bungalows?	29. Dakhan, Kobhar, Toj, Timoho, Badani, Kashmor.
30 What permanent establishment is maintained at such bungalows?	30. As far as I know, one chowkidar.

Rasai.

31. What do you understand by the term 'Rasai'?	31. Providing of supplies.
32. What are their average daily requirements on their tour in the matter of supplies?	32. Eight eggs, 1 fowl, 1 seer milk, ¼ seer butter, grass 4 to 6 bundles, fuel.

33. What are the average daily requirements respectively of their private servants and of their official establishment?

33. District officer takes 8 private persons; each requires ½ seer milk, ¼ seer mutton, ¾ seer flour, 2 chataks of ghee, fuel; official establishment consists of 3 clerks and 9 orderlies; each takes same quantity of supplies as mentioned above.

34. What are the average prices of the various supplies required, such as grain, rice, eggs, fowls, sheep, milk, butter, bajri or jowari stalks and firewood?

34. Please see notification in Sind Official Gazette.

35. Is there any market value for milk, stalks and firewood beyond the neighbourhood of large villages or towns?

35. No.

36. What do you estimate to be the average daily aggregate cost of the requirements of officers, their private servants and of their official establishment?

36. About Rs. 5.

37. How are these requirements met? That is to say, who actually provides the various supplies and by whom are they collected and brought to camp?

37. Requirements mentioned in question No. 32. Zamindar provides them. As regards flour or rice, ghee, &c., are purchased from bania by the establishment members.

38. How are they paid for?

38. Zamindars give bill of supplies provided to district officers and bania is paid personally by the clerks and servants.

39. Do the payments reach the actual providers, or are they either retained by the collecting agency or repaid to members of their camp?

39. Presumably payments reach providers as no complaints are received.

40. How does their estimated average daily cost compare with the actual payments?

40. Corresponds.

43. Is anything paid for water jars, cots or other furniture requisitioned or for materials used to build stables?

43. No.

44. Do they obtain vegetables, and if so, on payment, from gardens attached to camping grounds or maintained by Local Funds?

44. No.

47. How far has it been possible to give practical effect to the rules of 1914? Have tapedars actually ceased to collect the supplies or are they only nominally provided by the zamindars?

47. They have been given effect to.

48. Have you any modifications to recommend or substitutes for the rules of 1914? Would it be possible to find an independent contractor for each taluka or division in place of the tapedars and zamindars?

48. No. If a bania is paid adequately for his trouble he would do in place of a zamindar.

49. Have touring officers been able to give regular and timely intimation of your requirements and of their camps for the information of contractors and zamindars?

49. Yes.

50. Have you any special reports on the working of the rules of 1914 or any special local orders?

50. No.

51. Do you give "dhalis" of vegetables and fruits and presents of game or sheep to touring officer?

51. No.

53. What are the orders on the subject?

53. Orders do not prohibit accepting of dhalis of trifling value, but that should be discouraged.

Chher.

66. What do you understand by the term "Chher"?

66. Supplying of men for urgent work.

67. Who are the "Chheras"?

67. Men under control of zamindars.

68. What kinds of labour are the "Chheras" called on to perform?

68. Do not know.

69. Do the "Chheras" hold their lands on express or implied conditions to perform such labour when demanded by their zamindars?

69. Yes.

70. When so employed, do they receive any remuneration in cash or kind from the zamindars? or from officials of Government?

70. Do not know.

71. How far is casual paid labour available in your charge?

71. Not available.

72. Is any considerable staff of "beldars" maintained in your charge, either by local funds or Government?

72. Yes.

73. How far are zamindars, if at all, bound to provide labour on the demand of officials of Government?

73. No idea.

75. For what purposes do touring officers require labour on tour?

75. Police officers do not require labour.

77. How many more do they require when pitching or striking camp?

77. The work of pitching and striking camp is done by paggis.

82. How do they obtain labour for shikar?

82. By payment in cash. If zamindar invites them, he manages for labourers.

83. What do they pay the men?

83. Four annas per man, sometimes they are reluctant to accept payment.

84. Are they given anything by the zamindars?

84. No.

89. How far, if at all, does the employment of the "Chheras" interfere with cultivation and cause loss to themselves or the zamindars?

89. Do not know.

90. How far does the employment of 'beldars' interfere with their ordinary work under the Local Boards?

90. Nil.

91. Have you any special reports on "Chher" or local orders?

91. Nil.

WRITTEN EVIDENCE OF MR. NARAINDAS VISHINDAS SONPAR.

Preliminary.

1. Name. — 1. Naraindas Vishindas Sonpar.

2. Occupation. — 2. Pleader.

3. Extent of business or zamindari. Give amount of income-tax or land revenue. — 3. Rs. 243 income-tax.

4. Residence. — 4. Shikarpur.

5. Public employment, if any, such as member of Municipality, Local Board or Honorary Magistrate. — 5. None.

Rasai.

6. What do you understand by the term 'Rasai'? — 6. Rasai means the supply of provision, flowers, fruits, ice, aerated waters, drinks, etc., to touring officers, their private servants, office establishment and menials.

7. How many years' experience have you had in making 'Rasai'? — 7. 15 years.

8. What are the camping grounds for which you have to make 'Rasai'? — 8. Camping grounds in the following talukas :—

Labdarya	Larkana district.
Kakar	
Mehar	
Shahdadpur	Hyderabad district.
Tando Mahomed Khan	
Ghorabari	Karachi district.

I have further knowledge of many other camps in Shikarpur, Upper Sind Frontier, Larkana and Nawabshah districts.

9. What officers frequent those camping grounds? — 9. Commissioner, Collector, Assistant Collector, Judicial Commissioner, District Judge, officers of Irrigation, Police, Sanitary and Educational Departments.

10. What supplies do those officers require for themselves? — 10. Butter, bread, mutton, eggs, fowls, vegetables, shikar, milk, grass, gram, boosa and in some cases ice, soda water, etc.

11. Whence do you get those supplies, namely, grain, rice, eggs, fowls, sheep, milk, butter, vegetables, bajri or jowari stalks and firewood? — 11. We get the following things locally :—grain, rice, eggs, fowls, milk, butter, bajri or juari stalks and fire wood. Sheep is sometimes sent for from other places. Vegetables are obained from Local Fund gardens, supplemented by consignments of English vegetables from large towns, e.g., Karachi, Hyderabad, Sukkur, Jacobabad and even Quetta. In the case of large camps such as Horse Show and X'mas camps even butter and eggs have to be sent for from big towns.

12. Do you get them from your haris or from banias or from your own house or from other zamindars? — 12. At one time eggs, fowls, milk and butter were obtained from haris gratis, but now some of them refuse to give these things gratis and they have to be paid for. Other things are purchased locally from the banias. Fire wood is obtained from the jungle by the haris in the moffusil, but they are purchased in larger villages and towns.

13. Do you pay for them, and if so, at what average rates? — 13. The sub-joined memo. shows the average rate prevailing in different places :—

Articles.	Rate in towns.	Rate in moffusil.
Grain	Rs. 4 per maund	... Rs. 4 per maund.
Rice	Rs. 8 per maund	... Rs. 8 per maund.
Eggs	Annas 6 a dozen	... Annas 6 a dozen.
Fowl	Annas 6 to 12 each	... Annas 4 to 8 each.
Milk	Annas 2½ per seer	... Annas 2 per seer.
Butter	Rs. 1-8 per seer	... Re. 1 per seer.
Bajri and juari stalks ...	Annas 2 a bundle	... Anna 1 a bundle.
Fire wood ...	Annas 8 per maund	.. Annas 4 per maund.

14. Have milk, stalks and firewood market values beyond the neighbourhood of large villages and towns?

14. Yes, they have market value even in small villages.

15. Do you get firewood from the jungles? Do you pay anything for it and what does it cost you to bring it to camp?

15. In places near forest or where revenue jungles abound, the fuel is brought by haris gratis. In other places it is purchased.

16. What is the average daily cost of the supplies required by the officers themselves?

16. The officer's butlers take very large quantities of supplies and ask for very small quantity to be entered in bills. It all depends on what the officers require. It may be Rs. 3 to Rs. 10 per day for one officer.

17. Do you have to provide supplies also for the private servants and official staff of the officers?

17. Yes.

18. What is the average daily cost of such supplies?

18. Cannot say but sub-joined memo. shows the total average cost for each camp per day—

	Head-quarters.	Outside.
Commissioner...	Rs. 200	... Rs. 150
Collector	„ 100	... „ 100
Assistant Collector	„ 50	... „ 50
Deputy Collector	„ 30	... „ 30

This does not represent the expenses incurred during horse shows or X'mas camps which is very heavy exceeding Rs. 1,000.

19. Do you have to provide supplies also for the clerks of the officers?

19. Yes.

20. What is the avgrage daily cost of such supplies.

20. Vide above memo.

21. Do you have to provide water jars, cots or other furniture or material for building stables?

21. Yes.

22. What does that cost you for each camp?

22. Vide above memo.

23. Do you receive payment in full or in part from the officers and from their private servants, official staff and clerks?

23. No payment is made by private servants, official staff and clerks. A nominal bill is presented to the officers but the money again goes to the pocket of butlers.

24. If not, does the loss fall on your haris or on you?

24. The loss in head-quarters falls wholly on the tapedars, while in the moffussil on the zamindar, who obtains deh kharch from haris. In some cases eggs, fowls, milk, butter, etc., are exacted from haris. Cash payments are borne by the tapedars.

25. Do you have to provide quarters for the clerks?

25. Yes.

26. If so, does it cost you anything and do you receive payment?

26. They mostly live in mussafirkhana, tapedar's dheras and other public buildings. In some cases Mukhtiarkars live in private houses. No payment is made as none is demanded.

27. Do you have to provide camels, horses, carts or carriages?

27. Sometimes, specially Mukhtiarkar's establishment.

28. If so, what does it cost you and do you receive payment?

28. It costs about Rs. 2 per camp. The amount is not paid.

29. Do you have to make 'Rasai' for Mukhtiarkars, Public Works Supervisors, Police Inspectors and any other subordinate officials?

29. Yes.

30. No payment is made except in the case of Mukhtiarkar who pays Re. 1 per diem towards the cost of rasai. The cost of rasai is daily on the increase, particularly in the case of police. The Sub-Inspector and even a head constable requires rasai. Owing to daily increasing power of the police, the rasai of that department has become very exacting and scandalous. It is more rampant in that department than in the Revenue Department, because at present the zamindar and the hari are in greater fear of the police than any ther public servant.

30. If so, what does it cost you, and do you receive payment?

32. Rasai still continues to be made by the tapedar though in some cases show is made that it is done by zamindar or by contracting zamindar direct.

32. Do you make the 'Rasai' yourself or is it still actually made by the tapedars or by the contracting zamindars?

33. The tapedar, though ostensibly the zamindar, prefers the bill and receives payment if ever made. I do not approve of the contract system but if one is to be introduced I would recommend that there should be independent contractors as in the Commissariat Department. The contractor should be a salaried servant. He should get advance from Government for incurring expenses in connection with officer's camp. This should be reimbursed direct from the pay of the officer and his establishment. The contractor should be independent of and should have nothing to do with the tapedar or zamindar.

3. How do you receive payment? Do you prepare bills or do the tapedars? Or are payments made through contracting zamindars?

35. No. The system will be impracticable.

35. Would it be possible to find such contractors for whole talukas or sub-divisions of the district?

36. Rasai has a demoralizing effect on the whole administration and brings it into contempt and disrepute. It has grown into scandal and tarnished the fair fame of the British character and administration. It gives a handle to subordinates to make exactions with impunity. It should therefore be totally abolished and put down. I would recommend that European and other touring officers should honestly and whole-heartedly take steps as did Colonel Mayhew, Mr. Barrow and Mr. Monie, in the matter and personally see that every thing is paid for. As far as practicable, the provisions should be obtained direct from the vendors. In head-quarters and large places every thing should be purchased direct from bazar. The camps should be in big places where the provisions could be easily obtained, and the number of camps should be curtailed. In camps outside the head-quarters the touring officer should be content with the minimum private servants and office establishment. He should do inspection work from head-quarters or other big camps. If the European officers try to put down the scandalous system of rasai with strong hand their example will be followed by other touring officers and the scandal will die out soon. Of course he shall have to put up with small inconveniences and petty annoyances, but he must make this sacrifice for the sake of pure British administration. In the alternative I would propose that small khatedars be given small grants of lands and made patels. They only should be made responsible for the supply of the provisions to tourings officers on prepayment. The officers should never encamp at places where there are no patels.

36. What are your special objections to 'Rasai' and have you any special recommendations to make, as to the arrangements to be made for 'Rasai' by Government?

37. Mukhtiarkars and zamindars present dhalis of fruit, both fresh and dried vegetable sheep, etc. It costs each zamindar between Rs. 10 to 30 and a Mukhtiarkar about Rs. 100 and more. This system has grown into scandal and at present has reached its climax, as very large quantities of bought dried and fresh fruit is given in dhali not only to touring officers but to their establishment too. Now the practice of giving brandies along with fruits to officer's establishment has come into vogue.

37. Do you present. 'Dhalis' of fruit, vegetables or sheep to any officer? If so, what does it cost you?

38. Yes. The practice should be prohibited in toto.

38. Do you consider the practice should be prohibited by Government?

Lapo.

40. Lapo means the annual lump sum exactions of illegal gratifications by the subordinates of the Revenue, Irrigation, Police, Forest and other departments ostensibly for the purpose of rasai of touring officers.

40. How many forms are there of unauthorised 'Lapo'? Is it levied only in the revenue department or also in the public works, police and forest departments?

41. There are different forms of lapo exacted in different departments.

41. How is each form of unauthorised 'Lapo' levied? In lump sum or fixed rates per camp or per acre or per survey number or per assessment of land revenue?

In the Revenue Department the chief form of lapo is anagi. It is levied at the rate of one anna per rupee of Government assessment or one anna per jireb of land cultivated. In the Hyderabad and Nawabshah districts it is levied at the rate of Re. 1 per Survey No. In a few cases even Rs. 2 per Survey No. is exacted. It is never levied by camp.

The other minor forms of lapo in the Revenue Department unconnected with rasai are—

(1) Tobro—Annual payment of ears of grain or grain for village officer's horse.

(2) Nafrano—Annual payment of annas 4 to Re. 1 from each khatedar for village officer's private servant.

(3) Lekani—Charge for ruling ryots' Receipt books—one anna for each book. (This practice is now obsolete).

The Lapo is levied in other forms in the Public Works, Police and Forest departments.

42. By whom is each form of unauthorised 'Lapo' levied and for what ostensible purposes? By tapedars, abdars and daroghas, sub-inspectors and thanedars and forest rangers?

42. The lapo is levied by tapadars, abdars, darogas, thanedars and forest rangers ostensibly for officer's rasai.

43. Is unauthorised 'Lapo' levied to cover the cost of 'Rasai' for touring officials or do you have to pay 'Lapo' as well as make 'Rasai'?

43. The lapo is levied partly to cover the rasai expenses of touring officers. In the mofussil the zamindars have to make rasai in addition to the payment of lapo.

44. Is unauthorised 'Lapo' levied for making money presents to the private or official establishments of touring officials or do you have to pay 'Lapo' as well as make such presents?

44. Yes. The zamindar makes no money presents. Of course he has to pay for salami to peons when visiting the touring officer in his camp.

45. What are the usual amounts of such presents and for what purposes are they paid? Do they take the form of daily allowances?

45. The following is the list of payments usually made :—

Commissioner in Sind's	... Butler	... Rs	100 to 200	... Havildar	... Rs.	10
Collector's	... ... „	... „	100	... „	... „	10
Daftardar's	... ... „	... „	20	... „	... ...	
Assistant Collector's	... „	... „	20	... „	... „	5
Deputy Collector's	... „	... „	10	... „	... „	5

The butler and havaldar besides take daily allowance of Re. 1 and annas 8, respectively, on account of provisions, *e. g.*, grain, ghee and spices only which they do not take in kind. They also get each a bottle of country liquor and a few packets of ciggarettes and a kid on the first day of their arrival in the camp.

Originally the peons and private servants of the touring officers used to take provisions from the bania and the zamindar used to bear the cost but for the last 7 or 8 years this practice has been stopped and they are given each annas 8 per day. The private servants of the amla (establishment) receive lump payment varying from Rs. 2 to Rs 5 each for each camp. These payments are made to avoid the displeasure of touring officers and their establishments.

Besides the above money presents the tapedars are required to contribute towards the following annuities—

Daftardar's office Rs. 150 for not finding fault with annual closing of accounts called sal tamani. Again when the Collector does jamabandi of the taluka the daftardar's establishment gets Rs. 300.

When the Assistant or Deputy Collector does the jamabandi of a taluka the payments are made as under :—

	Rs.		Rs.
Head Munshi	100	Butler	10
Clerk	60	Naik	10
2nd Munshi	40	Miscellaneous	40
3rd Munshi	40		
		Total Rs. ...	300

The taluka establishment receive annuities as under: Taluka Head Munshi Rs. 10 from each tapedar. Rest of the establishment Rs. 10 from each tapedar. Peons Re. 1 from each tapadar. The supervising tapedar gets one month's pay or Rs. 50 yearly from each tapedar in his circle.

From this it is clear that besides paying rasai expenses the tapedars have to pay heavily for payment of annuities. These are considered legitimate charges on lapo and have to be paid as a matter of course.

46. Is unauthorised 'Lapo' exacted for particular favours and if so, what in matters of land revenue, irrigation, police and forests?

46. Lapo is usually levied for general favours as customary dues in all departments for making rasai, etc. For particulars favours separate exactions are made.

47. What are the usual amounts of such exactions and by whom are they exacted?

47. The following are the usual forms of particular lapo:—

Revenue Department.—1. Supervising tapadar receives on account of khanat (permanent land grant) Re. 1 per acre.

2. Tapadar receives on account of khas mokal (yearly grant of land) annas 8 per acre.

Irrigation.—1. Darogha receives from each nar or khuhada on a canal a sum varying from Rs. 5 to 10.

2. The Sub-Divisional Officer and his establishment receive Rs. 5 to 10 per cent. from contractors.

Police.—Badmashes and petty zamindars have to pay annual lapo varying from Rs. 50 to 100 to the thanedar.

Forest.—1. The forest ranger takes money payment of Rs. 5 to 10 from each maldar grazing animals in the forest. They also give butter, milk and kids for the touring officers.

2. The ranger receives two kasas of grain for each nar (well) cultivation in the forest.

3. The contractors pay 10 per cent. to the officers of the Forest Department.

49. Has the amount been reduced by the rules of 1914 and the system of giving 'Rasai' contracts to zamindars?

49. The amount of lapo has not been reduced since 1914 as the system of rasai contracts has miserably failed. There have been instances in which the contracting zamindars' men have been maltreated.

50. Has the amount been reduced by the system of payments of land revenue direct to the mukhtiarkars?

50. No.

51. Have you any special recommendations for the prevention of 'Lapo'? Could it be stopped by modifications of the revenue or police systems or any other special orders of Government?

51. As long as the system of rasai exists the prevention of lapo is an impossibility. I would recommend that the European officer should take cudgels and systematically stop rasai, and award deterrent punishment for the receipt of lapo in any shape. Besides the pay and prospects of the village establishment should be materially raised. The pay of the tapedars should be raised to Rs. 30 and Rs. 40 and bhatta to Rs. 15 and the supervising tapadars should get pay varying from Rs. 50 to 90 and they should get a permanent bhatta of Rs. 20 per mensem.

Similarly the cadre of the police and other departments should be improved.

No modification in the system, or special orders of Government, can have any effect in stopping lapo.

Chher.

52. What do you understand by the term 'Chher'?

52. Chher means the supply of men to touring officers for pitching tents and doing other menial work in the officers' camp as well as men supplied for shikar, road-repairing, closing breaches, &c.

53. Who are the 'Chheras'?

53. Mostly the haris are the chheras. In some cases bania zamindars give hired labourers as chheras.

54. What kinds of labour are the 'Chheras' called on to perform?

54. Chheras are required to clear the ground, pitch tents, bring supplies, water, fuel, cots, &c., to the camp, to do menial work with the butler and cooks.

When collected for officer's shikar they drive animals, beat bushes, etc. They repair roads and close breaches.

55. Do the 'Chheras' hold their lands on express or implied conditions to perform such labour when demanded by their zamindars?

55. No, though it is an unwritten law that the haris are bound to serve the zamindar as chheras and in other menial capacities.

56. When so employed do they receive any remuneration in cash or kind from the zamindar? or from the officers of Government?

56. As a rule they get nothing when attending the officer's camp except leavings from the kitchen of the officers, his peons and office establishment.

When repairing roads and helping in the officer's shikar they get merely coarse food, which is supplied by the zamindar. On the occasion of breaches, etc., zamindar supplies food to the chheras. The Public Works Department pays the zamindar. The payment is hardly sufficient to cover the cost of feeding chheras. The chheras get nothing in cash.

57. How many 'Chheras' are required at the camps of the different officers?

57. Commissioner's camp ... 100
Collector's camp 50
Assistant Collector's camp ... 25
Deputy Collector's camp ... 20

58. How many are required daily for bringing supplies, water, stalks and wood? How many more for preparing the ground and pitching and striking the camps?

58. Chheras required—
for bringing supplies—
Commissioner's camp ... 40
Collector's camp ... 20
Assistant Collector's camp ... 10
Deputy Collector's camp ... 10

for preparing ground and pitching tents, &c.—

Commissioner's camp ... 60
Collector's camp ... 30
Assistant Collector's camp ... 15
Deputy Collector's camp ... 10

59. Do they get anything for these services from the officers or from the zamindars?

59. They get nothing except when they belong to big zamindars, who give them simply cooked rice.

60. How many 'Chheras' are required for shikar?

60. From 25 to 500 chheras.

61. Do they come willingly or not and do they get anything from the officers or from the zamindars?

61. Naturally they do not come willingly. They get food in the shape of cooked rice from the zamindar. Some officers give a few rupees to zamindars for the purpose of feeding the chheras.

62. How many 'Chheras,' if any, are required for supplementing repairs to the roads by the Local Boards?

62. From 50 to 500.

63. Are such repairs of benefit to the public as well as to the officers?

63. These repairs are mostly temporary and are of no permanent benefit to the public.

64. Do they get anything for such labour from the officers, zamindars or Local Boards?

64. They get merely food from the zamindar if the operation continues for days; but if it be only for a part of the day even food is not given to them. They get nothing from officers or Local Boards.

65. How many 'Chheras' are required in case of floods and breaches of canal banks?

65. It all depends on the magnitude of the breach or flood. In some cases even thousands are requisitiond.

66. Do they get anything for such labour from the zamindars or officers of Government?

66. They are merely fed by zamindars, who get some money from the Public Works Department which is hardly sufficient to cover feeding charges.

67. Does the employment of the chheras interfere with cultivation and cause loss to themselves and the zamindars?

67. Yes.

68. How far is casual paid labour available in your neighbourhood?

68. Casual paid labour is available everywhere in any quantity during non-cultivating season. In cultivation season the haris would be willing to engage in labour if well paid.

69. Could it be procured by a contractor independently of the zamindars?

69. Yes, but not in cultivation season.

70. Do you consider 'Chher' ought to be abolished or modified in any way by Government?

70. Chher ought to be abolished totally in all aspects.

WRITTEN EVIDENCE OF MR. VIRUMAL BEGRAJ.

1. Name. — 1. Virumal Begraj.

2. Occupation. — 2. Editor, "Sindhi."

3. Extent of business or zamindari. Give amount of income-tax or land revenue. — 3. 25 years in Press business, paying income-tax.

4. Residence. — 4. Sukkur.

Rasai.

5. What do you understand by the term 'Rasai'? — 6. Rasai is of six kinds—

(a) Supply of provisions without payment, or on nominal payment, to officers and their respective clerical establishments.

(b) Daily cash payments instead of the provisions to the menial establishments and the private servants of officers.

(c) Payment of annuities in cash to clerks, to private servants of clerks and to the officers.

(d) Payment for the pitching of tent to peons of District or Sub-Divisional Officer when he first visits the taluka.

(e) Dhalis in shape of fruit, valuable articles such as imported wines, sugar-candy, shikar, &c.

(f) Arranging for motor cars and gharries for comfort of the officer without payment.

(a) The person most responsible for the rasai is the Head of the district as well as his Sub-Divisional Officers and Mukhtiarkars who go on touring. These officers engage private servants on a pay as miserable as that of the Government menial staff knowing fully well that the deficit would be made from rasai. Thus the officers do connive at rasai, which goes on before their very eyes.

Firewood supplied to officers, clerks and menials is never charged for, though it is an acknowledged fact that the same is costly nowadays, and again other articles such as eggs, butter, fowl, fish, mutton, &c., are charged for insufficiently.

In many cases this nominal payment made by the touring officers is paid back to the butlers of officers.

As regards Mukhtiarkars they are always supplied provision without payment while on tour. The majority of Mukhtiarkars live upon rasai fund for all the 12 months of the year, be it on tour or otherwise. Some of the Sub-Divisional Officers do not pay at all for the provision while on tour; but if at all they pay in public, the amount paid is returned to them in private. Some touring officers receive provision far in excess of their actual requirements on tour with a view that the saving be useful to them in head-quarters during summer, *e.g.*, tins of ghi, oil bags of rice, fuel, grass, &c.

(b) Peons and private servants of District and Sub-Divisional Officers get 4 to 8 annas a day per head for their provisions, in addition to fuel, mutton, fish and good quantity of milk. Peons and private servants of Mukhtiarkars get everything gratis.

(c) This is paid to the clerical establishment, menials and private servants. The practice in Sukkur district is that the inspecting staff get the following amounts from the rasai fund of the taluka, which is subscribed by village officers from anagi which they get on cultivated lands from zamindars and khatedars.

Inspecting staff of daftardar get about Rs. 50 in cash from each taluka during tour, besides bottles of imported wines, fruit, butter, milk, &c. The same staff receive Rs. 60 from each taluka during summer as well while inspecting annual accounts in the head office.

Huzur Deputy Collector's office gets about Rs. 50 while preparing Public Works Department returns and an annuity is paid to the munshi in charge of forms. Judicial establishment of Collector gets Rs. 40 in addition to foreign liquor, fruit, &c., for examining judicial records while on tour.

Revenue establishment of Collector gets Rs. 5 from each tapadar for examining his books; these clerks do pay for their provision, but mutton, butter, fish, fuel, milk and other things are supplied free of charge. The clerical establishment of Sub-Divisional Officer gets Rs. 250 as annuity during tour from each taluka, Rs. 50 are paid again for examining annual accounts to the office people at head-quarters during summer days. Peons are also paid annuities. The taluka head munshis get Rs. 10 from each tapa annually, while supervising tapadar gets two months' pay every year from each tapa.

(d) Each taluka has to pay from Rs. 15 to Rs. 50 for pitching of tent for the first time.

(e) Touring officers accept dhalis on pretence of obtaining them as presents or hospitality from the owners of gardens knowing it fully well that fruit, sugar or liquor is costly and has been purchased on payment. Were these dhalis presented as friendly presents they would be privately before two persons and not as it at present is,—presents to the rank and position of officer and not to him as private man.

(f) I have a personal experience of Shikarpur where this practice is growing to be very great nuisance for keepers of motors and carriages, &c., specially in darbar days. The petroleum (oil) for motors is very costly. These motors and carriages are made to be at the beck and call of officers for days and days together and it is natural that the owners, on the other hand, try to gain undue advantages. It is very often seen that some of these men are awarded certificates and chairs in Collector's darbar.

21. Do you have to provide water jars, cots or other furniture or material for building stables?

21. The price of jars, one pice per each formerly, has risen to six times its original price, and still the same are supplied without payments, even at taluka head-quarters.

The complaints are quite numerous about the use of cots, milk, &c., so much so that on many an occasion the villagers and their children are kept starving for want of milk and have to lie on floors without cots in order that the touring officers may get every comfort. As to building materials they are supplied without charge to all the officers, for the stables; the materials are either purchased from the rasai fund or are received from the zamindars without payment.

31. What is the aggregate cost to you each year of making 'Rasai'?

31. The aggregate cost for each taluka in Sukkur district comes to from Rs. 3,000 to 5,000 annually.

32. Do you make the 'Rasai' yourself or is it still actually made by the tapedars or by the contracting zamindars?

32. Rasai is made till this day by the tapadar from annagi fund or by the zamindar.

34. Do you approve of the system of giving the contracts to zamindars or would you prefer the appointments of contractors independent of the tapedars and zamindars?

34. I would recommend an independent contractor who has no land in the district and who has nothing to do in any capacity with Revenue, Police, Forest or Public Works Departments.

35. Would it be possible to find such contractors for whole talukas or sub-divisions of the district?

35. There is every possiblity of finding such independent contractors, but even if it be difficult the Government should come forward to offer encouraging terms by advancing money from Government funds and then if the contractor is found in league with the staff or the menials he should be severely punished. Conditions to this effect should be inserted in the agreement. I know of people who will be quite ready to take up if adequately paid.

36. What are your special objections to 'Rasai,' and have you any special recommendations to make as to the arrangements to be made for 'Rasai' by Government?

36. The special objections are: Under the present system if rasai is not made the inspecting staff will make mountain out of a mole-hill on trifling points relating to mere technical mistakes and poison the mind of the officer, but if the rasai is satisfactory, the work, however defective, will go as excellent even against the interests of public and the Government contrary to the standing orders. It happens so because the European officers do not take pains to go into the details and therefore cannot realize the amount of work done by each clerk and tapadar.

Special recommendations—Separation of judicial and executive functions is most essential.

(a) The District and Sub-Divisional Officer should try to reduce their camps as much as possible and should take as little establishment with themselves as possible. It will be much better if these officers only camp at the head-quarters of taluka and go out, visit a village in company of tapadar only and then return to the camp. The Mukhtiarkar, if possible, should only encamp in tapa and visit from there the different villages.

(b) The system of granting parvana of a chair in darbar at the recommendation of subordinates should be discouraged and stopped as it leads to rasai.

(c) No recommendation coming from a subordinate officer about grant of licences for arms should be given any weight.

(d) The system of giving contract to an independent and unconcerned party should be adopted.

(e) Concessions are not properly given to people at large.

(1) No body should be hauled up for cutting firewood from jungles.

(2) No body should be troubled for cutting trees from banks of private karias.

(3) No body should be taken to task for constructing brick kilns in occupied survey numbers.

(f) No clerk or munshi be punished for technical or trivial mistakes unless dishonesty or serious offence is proved. This will deprive the inspecting staff of their influence to levy rasai.

Transfer of gazetted officers, especially Deputy Collectors, from Sind to Bombay, and vice versa.

38. Punkha coolies even are paid from rasai fund if not paid from Government funds during the months of October and November. I strongly recommend that the practice should be prohibited by Government. In the case of the Public Works Department the contractors have to pay 15 to 20 per cent.; in the case of Forest also the contractors have to pay 5 to 8 per cent.

38. Do you consider the practice should be prohibited by Government?

Lapo.

39. Lapo means handful angi, *i.e.*, one anna per every rupee of assessment to Government. It is paid by zamindars and khatedars to tapadars at the time of the payment of first instalment. It varies from 1 anna to 2 annas in general. Big zamindars pay in a lump sum, which comes to 3 or 6 pies per rupee.

39. What do you understand by the term 'Lapo'?

40. How many forms are there of unauthorised 'Lapo'? Is it levied only in the Revenue Department or also in the Public Works, Police and Forest departments?

41. How is each form of unauthorized 'Lapo' levied? In lump sum or fixed rates per camp or per acre or per survey number or per assessment of land revenue?

40 and 41. (1) Angi, (2) Annuity to supervising tapadars, (3) Grain to kotars.

42. By whom is each form of unauthorized 'Lapo' levied and for what ostensible purposes? By tapedars, abdars and daroghas, sub-inspectors and thanedars and forest rangers?

42. It is levied in the Revenue, Public Works, Forest and Police Departments.

In the Forest Department fowls, eggs, milk and fuel are supplied on account of pastures of animals and grazing. Public Works Department officers take from zamindars, on account of water, rasai in the shape of grain, eggs, fowls, fuel, milk and cash.

Police is paid in the form of provisions to sub-inspectors, constables, &c.

43. Is unauthorized 'Lapo' levied to cover the cost of 'Rasai' for touring officials, or do you have to pay 'Lapo' as well as make 'Rasai'?

43. Lapo does not cover the rasai expenses only, but is used for other purposes also. Lapo and rasai both are great burdens on zamindars.

44. Is unauthorized 'Lapo' levied for making money presents to the private or official establishments of touring officials, or do you have to pay 'Lapo' as well as make such presents?

44. One quarter of the rasai fund levied by tapadars goes into the pocket of touring officers and their establishments and the rest is pocketed by tapadars.

45. What are the usual amounts of such presents and for what purposes are they paid? Do they take the form of daily allowances?

45. Answered in No. 6.

46. Is unauthorized 'Lapo' exacted for particular favours, and if so, what, in matters of land revenue, irrigation, police and forests?

46. For each particular favour separate amount is always paid in addition to lapo.

47. What are the usual amounts of such exactions and by whom are they exacted?

47. The figure of amount depends upon the nature of work. Such amounts are exacted by tapadars, darogas, forest guards and policemen.

49. Has the amount been reduced by the rules of 1914 and the system of giving 'Rasai' contracts to zamindars?

49. No improvement of any kind appears to have been made after the rules of 1914.

50. Has the amount been reduced by the system of payments of land revenue direct to the mukhtiarkars?

50. There has been a little improvement in this direction. Five per cent. go free because of direct money order system.

51. Have you any special recommendations for the prevention of 'Lapo'? Could it be stopped by modifications of the revenue or police system or any other special orders of Government?

51. Special officers should be appointed for a few years to detect rasai and lapo, as in the case of income-tax, till the system is abolished.

Increase in pay of menials and clerical staff and village officers will do something. Grain compensation allowance be given to servants under Rs. 100 and not only 30. Some local allowance may as well be given on account of high rent, etc.

Chher.

2. What do you understand by the term 'Chher'?

52. It is a forced labour.

53. Who are the 'Chheras'?

53. Zamindars' haris and kurmis.

54. What kinds of labour are the 'Chheras' called on to perform?

54. Pitching and unpitching of tents, loading and unloading of kit putting up kacha landhis, preparing ground for camp fetching water and keeping up guard.

55. Do the 'Chheras' hold their land on express or implied conditions to perform such labour when demanded by their zamindars?

55. There are no conditions of any kind. They are only to do their private work.

56. When so employed, do they receive any remuneration in cash or kind from the zamindars? or from the officers of Government?

56. They receive no remuneration from officers, but they get food only from zamindars.

57. How many 'Chheras' are required at the camps of the different officers?

57. It all depends upon the requirements of the position of the officers.

60. How many 'Chheras' are required for shikar?

60. Fifty to 200 men for shikar of different kinds, birds, animals, &c.

61. Do they come willingly or not and do they get anything from the officers or from the zamindars?

61. They never come willingly and no payment of any kind is made to them.

62. How many 'Chheras,' if any, are required for supplementing repairs to the roads by the Local Boards?

62. Chheras are required according to the nature of work and state of roads.

63. Are such repairs of benefit to the public as well as to the officers?

63. Such repairs are carried on primarily for the sake of officers, to avoid their displeasure.

64. Do they get anything for such labour from the officers, zamindars or Local Boards?

64. They get nothing except food from zamindars.

65. How many 'Chheras' are required in case of floods and breaches of canal banks?

65. Chheras are required according to the needs for floods, breaches, &c.

66. Do they get anything for such labour from the zamindars or officers of Government?

66. They are paid nothing but given food by zamindars.

67. Does the employment of the 'Chheras' interfere with cultivation and cause loss to themselves and the zamindars?

67. Employment of the chhers does interfere with cultivation and cause loss to haris and zamindars.

68. How far is casual paid labour available in your neighbourhood?

68. Paid labour is available everywhere.

69. Could it be procured by a contractor independently of the zamindars?

69. In many cases labour could be procured by an independent contractor, but in case of fire, breaches, flood and accident labour may not be had at hand and then it will be in mutual interest of Government and zamindars.

70. Do you consider 'Chher' ought to be abolished or modified in any way by Government?

70. Chher ought to be abolished and labour be procured on payment of 8 annas per head for a day, and zamindars should only be asked to help on payments always and that also in case of fire, breach, &c. All that I have said above is derived from my intimate contact with zamindars and officials in my capacity as editor and public man.

WRITTEN EVIDENCE OF MR. KISHINDAS JHAMRAI, B.A., LL.B.

1. Name.	1. Kishindas Jhamrai.
2. Occupation.	2. Pleader.
3. Extent of business or zamindari. Give amount of income-tax or land revenue.	3. Income tax Rs. 66.
4. Residence.	4. Sukkur.

Rasai.

6. What do you understand by the term 'Rasai'?

6. Definition of rasai. Gratuitous supply of food materials, milk, fuel, fodder of horses, eggs, chickens, fowl to the officers and their staff and peons whether at the head-quarters or on tour, or supply of these things at a very low and nominal price. I shall make the following classifications of rasai:—

(1) Officers getting absolutely free supply of food materials, fuel, karbi, grass, and other necessaries of life not only for their own use but for use of their children as well whether at head-quarters or on tour.

(2) Others receive all necessaries of life free for their own personal use only while on tour.

(3) Others receive only milk, fuel and fodder and fruit and if non-vegetarian even meat free. They pay nominal price for eggs and chickens.

(4) Others receive only dalis of fruit, and vegetables and sugar candies.

7. How many years' experience have you had in making 'Rasai'?

7. I have personal experience for ten months as Mukhtiarkar and besides that while I was Resident Magistrate for 3½ years I used to see how Mukhtiarkars and zamindars made rasai As a pleader I have had occasion to visit the camps of the Mukhtiarkars, Sub-Divisional Magistrates and Collectors and there also I used to see something about it.

8. What are the camping grounds for which you have to make 'Rasai'?

8. I had occasion to make rasai myself at Kandiaro, district Nawabshah, Bela Bhanwar, taluka Kandiaro, and Nawabshah.

9. What officers frequent those camping grounds?

9. Above camping grounds were visited by the Commissioner and Assistant Collectors.

10. What supplies do those officers require for themselves?

10. Milk, vegetables, fruit, eggs, chickens, fowl, sheep or goats, fuel and fodder, wheat, rice and ghee were supplied to them. I have heard of cases where even liquors are provided.

11. Whence do you get those supplies, namely, grain, rice, eggs, fowls, sheep, milk, butter, vegetables, bajri or jowari stalks and firewood?

11. Tapedars purchase these provisions partly form rasai fund and partly from contributions by zamindars and keep them ready in stock. Some of them are provided by zamindars in kind.

12. Do you get them from your haris or from banias or from your own house or from other zamindars.

12. Mostly the burden of rasai falls on haris. for zamindars have their own funds for which they get some contributions in their own ways from the haris. Ostensibly however the Mukhtiarkar has to look to tapedars and zamindars for rasai.

13. Do you pay for them, and if so, at what average rates?

13. Where the provisions are purchased by banias, they are paid by zamindars and tapedars, but if zamindar supplies them he is not paid at all. Bania of course charges at the market rate unless he is a petty land holder when he is not paid in full.

14. Have milk, stalks and firewood market values beyond the neighbourhood of large villages and towns?

14. They have not much market value beyond the neighbourhood of large villages and towns. But they have much value for the bhagis whose source of living depends on them. I mean where milk, stalks and firewood are by force taken from poor haris, who want them for their childern and other domestic purposes, they have certainly more than market value for them.

15. Do you get firewood from the jungles? Do you pay anything for it and what does it cost you to bring it to camp?

15. Yes. We do get firewood from jungles also. Nothing is paid for it and I believe nothing is paid for their carriage. It is considered to be a privilege to use carts and camels for carrying them to the camp free of cost.

16. In my opinion average daily cost of supplies required for the various officers is as follows:—

16. What is the average daily cost of the supplies required by the officers themselves?

Mukhtiarkar	...	Rs. 5 to 7.
Assistant Collector	...	Rs. 6 to 10.
Collector ...	...	Rs. 10 to 15.
Commissioner about	...	Rs. 20.

17. Do you have to provide supplies also for the private servants and official staff of the officers?

17. Yes. Not only supplies are provided for the private servants but they are also paid fixed amount in coin. If they are not paid anything or paid less they spoil the whole game.

18. What is the average daily cost of such supplies?

18. I cannot say exactly what the average of cost would be but they waste much and the fixed bukshish as they call it varies from Rs. 20 to 200.

19. Do you have to provide supplies also for the clerks of the officers?

19. Yes. Clerks of the higher grade just as Head Clerks, Head Munshis and the Serishtedars receive also the fixed annuities over and above the supplies of provisions of each taluka.

20. What is the average daily cost of such supplies?

20. I cannot exactly give the average daily cost of their supplies as it depends on the number of the clerks the touring officers take with themselves.

21. Do you have to provide water jars, cots or other furniture or material for building stables?

21. Yes. Jars for water, cots or other furniture or materials for building stables are provided.

22. What does that cost you for each camp?

22. So far my experience goes they cost nothing. The potters are compelled to give jars free and the banias and haris are obliged to lend cots free even at a great inconvenience and discomfort to themselves and their children.

23. Do you receive payment in full or in part from the officers and from their private servants, official staff and clerks?

23. Question of payment or no payment rests entirely with the touring officer. Sometimes full payment is made and this is so generally in the case of the officers of the Judicial Department. Very few Revenue officers and officers of other departments pay in full. Sometimes they pay only for eggs and fowls either at low rates or a nominal price. Sometimes they make a show of payment. I know of an instance where in the case of a very high official a bill of Rs. 3 or 4 was presented when in fact Rs. 300 or 400 were spent on his camp. So far I remember the bill was prepared in consultation with the butler. In some cases officers consider it their right to be fed free of charges when on tour. Private servants never pay anything. Official staff and clerks pay in rare cases. They invariably get milk, mutton, vegetables, fruit and firewood free and for other provision they make a nominal or only show of payment.

24. If not, does the loss fall on your haris or on you?

24. Zamindars and tapedars bear the loss and as I have said above in my answer to question 12, loss is often times ultimately borne by the haris.

25. Do you have to provide quarters for the clerks?

25. Yes. Quarters for the clerks have to be provided.

26. If so, does it cost you anything and do you receive payment?

26. They cost nothing nor any payment is made for them.

27. Do you have to provide camels, horses, carts or carriages?

27. Generally touring officers have their own camels and horses and it is in very few cases carts or carriages are provided.

28. If so, what does it cost you and do you receive payment?

28. In many cases no payment is made for carts or carriages. The liberal minded officers do pay for them and very handsomely.

29. Do you have to make 'Rasai' for mukhtiarkars, public works supervisors, police inspectors and any other subordinate officials?

29. Mukhtiarkars and Public Works Supervisors do get rasai and I shall classify them as follows:—

(1) Some get all the necessaries of life free whether on tour or at the head-quarters and they are even supplied provisions for their family free.

(2) Some take necessary provision while on tour free.

(3) Some get such provisions while on tour on nominal payment.

(4) Some get only milk, firewood and karbi and few of them pay for milk but none pays for firewood and karbi grass for the horses.

I have not got much experience about Police Inspectors.

30. Mukhtiarkar's personal rasai costs Rs. 5 to 7 per diem, but where the Mukhtiarkars and Public Works Department supervisors get materials at head-quarters it means all their monthly personal expenses. As for payment vide my answer to question 29.

30. If so, what does it cost you, and do you receive payment?

31. What is the aggregate cost to you each year of making 'Rasai'?

31. The aggregate cost of rasai ranges from Rs. 1,000 to 2,000 or even Rs. 3,000 each year.

32. Mukhtiarkar does not make rasai from his own pocket. There is a rasai fund in every taluka to which each tapedar contributes his quota, and even zamindars pay something towards it in coin or kind. I have learnt that lately after Government circulars zamindars only make rasai at some places.

32. Do you make the 'Rasai' yourself or is it still actually made by the tapadars or by the contracting zamindars?

33. No payment is made except in very few cases. In case of the Collectors and the Commissioner the tapedars prepare very low bills and nominal receipt is signed by the Mukhtiarkars. The nominal bills even are not paid in most cases.

33. How do you receive payment? Do you prepare bills or do the tapedars? Or are payments made through contracting zamindars?

34. I do not approve of the system of giving the contracts to zamindars for thereby the cancer of rasai will not disappear. Zamindars have always some purpose in view whether of land grants, or chairs in darbars or honours. It is their genuine belief that the more rasai they make to please the officer nearer will they be to their goal. It often happens that zamindars get ear of the officer and achieve their object by making rasai at a very great cost to their neighbours and relations.

34. Do you approve of the system of giving the contracts to zamindars or would you prefer the appointments of contractors independent of the tapadars and zamindars?

In my opinion it will be preferable to appoint contractors independant of the tapedars and zamindars. Such contractors should be taken from the towns or large villages who should have no connection at all with the tapedar or the zamindar.

35. It will be possible to get such contractors if they are given some fixed profit over and above the market rates prevalent in a particular area.

35. Would it be possible to find such contractors for whole talukas or sub-divisions of the district?

36. Special objections to rasai—

36 What are your special objections to 'Rasai' and have you any special recommendations to make, as to the arrangements to be made for 'Rasai' by Government?

(1) Tapedars, darogas and the underlings of the other departments receive lapo or other annuities from the zamindars and the other people connected with them on the pretext of rasai and annoy and harass them if they are not paid.

(2) Zamindars some times incur heavy debts to make a rasai and where the loss falls on hari he is ruined.

(3) Zamindars get undue favours and are able to harm their neighbours by making rasai. There is a proverb in Sindhi (پيٽ کاڻي اکيون لڄائن) meaning "when stomach eats eyes feel ashamed. It is natural if one gets any thing gratis he must think of repaying it in some form.

(4) Many subordinate officers just as Mukhtiarkars, Public Works Department supervisors incur displeasure of their officials if they do not make rasai and for that reason they are considered to be unfit. Many worthy people who would have been an acquisition to their respective departments have either been compelled to resign or have marred their prospects or have been transferred to out of the way places for not making rasai.

My suggestions are :—

(1) The Mukhtiarkars or Public Works Department supervisors who have smaller beats should take their provision from the head-quarters and should get supplies from there from time to time for they will perhaps find it difficult to get a banya from taluka for their tour only. As for milk they must pay for it wherever they go as it could be had in every village. As for firewood Government should supply them from forest or revenue land and in no case should a zamindar get him firewood from his own land. It is not necessary for any zamindar to be present at their camps unless they are asked to be present on business. They should not tour for more than 2 or 3 days at a time.

(2) In case of higher officials just as Assistant Collectors, Assistant Engineers, Collectors, Executive Engineers and Commissioner a bania should be taken from head-quarter for whom rates should be fixed and over and above that some profit should be allowed to him.

(3) The Collectors and Commissioner should not encamp in small villages.

(4) The contractor should submit the bills countersigned by the officers concerned every month direct to the Huzur Treasury and the Officer in charge of the Treasury should pay his bills directly from the Treasury and deduct the amounts from the pay bills of the officers and their establishment.

(5) The touring officers should not repeatedly encamp at the same places and should as far as possible take very few clerks with themselves.

(6) The officers should be very strict on their private servants who rob the most and if any servant of theirs and a peon makes any report against subordinate official, tapedar or a zamindar should not pay any heed to it and should look into the matters personally. It has been found in several cases that peons refuse to pitch tents and servants spoil milk and other eatables provided for the officers, if they are not tipped to their satisfaction.

(7) The most depends on the co-operation of the officers some of whom often observe the Government circulars in breach.

37. Do you present 'Dhalis' of fruit, vegetables or sheep to any officers? If so, what does it cost you?

37. Yes. In talukas vegetables are given from Local Fund gardens, sheep are brought form mukhtiarkar by the zamindar, and fruit is sent for by the tapedar from the rasai fund. The mukhtiarkar therefore has virtually not to spend a single pie on fruit, vegetables and sheep.

38. Do you consider the practice should be prohibited by Government?

38. This practice should also be stopped because it is also likely to lead to favouritism.

Lapo.

39. What do you understand by the term 'Lapo'?

39. Definition of lapo. Exaction of a fixed amount in coin or receiving of a gift or a present in kind.

40. How many form are there of unauthorised 'lapo'? Is it levied only in the revenue department or also in the public works, police and forest departments?

40. Forms of unauthorised lapo—

(1) it is paid in coin generally known as anaki,

(2) grain is also given.

This lapo is levied in revenue department as well as in forest and public works department. I have not much experience of police department.

41. How is each form of unauthorised 'Lapo' levied? In lump sum or fixed rates per camp or per acre or per survey number or per assessment of land revenue?

41. Lapo is recovered by the tapedar at the time of receiving of assessment at the following rates which vary at different places:—

(1) Six pies to 2 annas per jirib of the cultivated area at some places.

(2) One anna per rupee of the assessed land revenue at other places.

(3) Sometimes they receive grain or clothes in lieu of fixed amount. Darogas receive in lump sum or in kind at a time when water is low and zamindars are anxious about water. Forest rangers get lapo to allow the neighbouring villagers to graze their cattle in forest.

42. By whom is each form of unauthorised 'Lapo' levied and for what ostensible purposes? By tapadars abdars and daroghas, sub-inspectors and thanedars and forest rangers?

42. Tapedars, darogas and forest rangers levy the above kinds of lapo for the purpose of rasai and the balance goes to their private purse.

43. Is unauthorised 'Lapo' levied to cover the cost of 'Rasai' for touring officials or do you have to pay 'Lapo' as well as make 'Rasai'?

43. Yes. It is also levied to cover cost of rasai but besides lapo, rasai is also made.

44. Is unauthorised 'Lapo' levied for making money presents to the private or official establishments of touring officials or do you have to pay 'Lapo' as well as make such presents?

44. Presents are made from unauthorised lapo. In some cases zamindars do make presents and also pay lapo.

45. What are the usual amounts of such presents and for what purposes are they paid? Do they take the form of daily allowances?

45. In the case of the private servants and peons very heavy charges are paid. I know of an instance where the buttler of an officer used to charge every taluka Rs. 100 to 200 and I think in no case does the butler receive less than Rs. 20. The clerks of the higher offices do receive fixed annuities from the tapedars and subordinate offices. I can not give exact amount of presents paid to the clerks. They are paid to overlook the mistakes of the subordinate office or to allow them chances to correct them. The servants are paid in order that they may not spoil the provision or that they may keep every thing ready for the officer. These presents are paid in lump sum.

46. Lapo is exacted for particular favours. Tapedars overlook the boundary marks, connive at the wastage of water, overlook the cultivation of unalienated land, send recommendations for khas-mokals and muhag of lands. In the last 2 or 3 cases they get something besides lapo for doing little favours. If they are not paid lapo they will make reports in consequence whereof the zamindars are made to pay fines or do not get lands whether on khas-mokals or in their muhags.

46. Is unauthorized 'lapo' exacted for particular favours and if so what in matters of land revenue, irrigation, police and forest?

So far as irrigation department is concerned if darogas and abdars are not paid anything or paid less than their dues they, when water is low, allow one zamindar to get water, and dam the water-courses of others, and do not allow their cattle to pass by the Public Works Department embankments, or to graze on their trees, and do not allow zamindars to take the branches of trees for their goats and camels. The forest rangers will not allow the cultivators to graze their cattle in forest or to take firewood free if they are paid nothing.

47. I cannot give exactly the amount of exaction but the tapedars, their kotars, darogas and their beldars make the exactions. The overseers and supervisors in the Public Works Department get percentage and also presents from the contractors.

47. What are the usual amounts of such exactions and by whom are they exacted?

48. I cannot give exactly the idea of aggregate amount paid for in case of tapedars, the exactions are mostly made in proportion to the land cultivated and in case of darogas in proportion to the land irrigated.

48. What do you have to pay each year in the aggregate on account of 'lapo' and exactions of the nature of 'lapo'?

49. I do not think.

49. Has the amount been reduced by the rules of 1914 and the system of giving 'rasai' contracts to zamindars?

50. No.

50. Has the amount been reduced by the system of payments of land revenue direct to the mukhtiarkars?

51. So long there is rasai, lapo or the exactions in the form or lapo cannot be prevented. However if any system like payment of land revenue by means of free money order is introduced it may be checked to a certain extent. Tapedars, supervising tapedars, whose reports are given much weight are low paid persons and it is but necessary that in order to let them make two ends meet, their pay should be raised. So long stomach is hungry no order by the Government and no circular of any officer will have any effect.

51. Have you any special recommendations for the prevention of 'lapo' Could it be stopped by modifications of the revenue or police systems or any other special orders of Government?

Chher.

52. Definition of chher. Employment of free labour or at a very nominal rate.

52. What do you understand by the term 'chher'?

53. Chhers are persons who mostly belong to the class of cultivators and are called upon to attend free on touring officers, whether they are in camps or go out shikaring. They are also called to help the Public Works Department for erecting embankments or in clearance of canals. They are also requisitioned to help Local Board establishment in repairing roads.

53. Who are the 'Chheras'?

54. In camps they fetch water for the officers, their subordinates and even peons, pitch tents and attend to their miscellaneous calls, while the officers go on shikaring they are required to collect birds of prey at one place or to terrify animals in a way as to drive them to a place, where the officers can prey with ease. At the time of the Commissioner's tour by steamer, they are employed to make a harbour or to cut roads through forests, jungles, canals and water-courses, sometimes to the distances of 4 miles and this is done by the employment of hundreds of chheras for the whole day and night. During the touring season of the officials they are made to spread grass on roads and repair them. At the time of floods they are called to help in damming water. When the contractor is not able to complete his work in time, chheras are requisitioned to help him, and they are also required by the Public Works Department to clear the mouths of the karias or to cut new mouths.

54. What kinds of labour are the 'chheras' called on to perform?

55. I do not think these chheras hold any land on express or implied conditions to perform labour.

55. Do the 'chheras' hold their lands on express or implied conditions to perform such labour when demanded by their zamindars?

56. They receive no cash remuneration but they are only fed by the zamindar who supplies them. They receive nothing from Government officers. It is in very rare cases that the officer gives bukshish to the persons who attend on him personally. Sometimes they are paid at the very low rate by the Public Works Department.

56. When so employed do they receive any remuneration in cash or kind from the zamindars? or from the officers of Government?

57. For the camp of mukhtiarkar 3 to 4 chheras are required, for the Assistant Collector's camp 7 to 10, for the Collector's camp 15 to 20 men, and for the Commissioner's camp 30 to 50 men.

57. How many 'chheras' are required at the camps of the different officers?

53. At the mukhtiarkar's camp the number of persons mentioned above are required daily for bringing supplies, water, stalks and wood. In the case of the Assistant Collector, Collector and the Commissioner about half the number of persons are required for their and their clerks' personal attendance, and the rest for preparing the ground and pitching and striking the tents.

58. How many are required daily for bringing supplies, water, stalks and wood? How many more for preparing the ground and pitching and striking the camps?

59. Neither officers nor zamindars pay them any thing but the latter do feed them.

59. Do they get anything for these services from the officers or from the zamindars?

60. About 30 to 50 men are required for shikar.

60. How many 'chheras' are required for shikar?

61. They cannot be expected to come willingly specially during the cultivation and harvest seasons. Officers sometimes give them bukshish. The zamindars do not pay them anything in coin but sometimes they give them food only.

61. Do they come willingly or not and do they get anything from the officers or from the zamindars?

62. In ordinary times chheras are not required for Local Board roads and it is only during touring season and when there are sudden changes in the programme of the officers, chheras are called for that purpose. Sometimes 10, sometimes 20, 50 or even 100 men are requisitioned to help in repairing roads.

62. How many 'chheras,' if any, are required for supplementing repairs to the roads by the local boards?

63. There is no doubt that most of the repairs though primarily made for the benefit of officers are useful to the public as well. Sometimes, when the Collector or Commissioner tours through such places where there is no mark of road and carry carriages for their own use or use of their families, the roads that are cut and laid are only for their personal benefit.

63. Are such repairs of benefit to the public as well as to the officers?

64. They get nothing from officers or Local Boards but they simply get food from zamindars.

64. Do they get anything for such labour from the officers, zamindars or local boards?

65. The number of chheras required in case of floods and breaches of canals and banks depends upon extent of flood and breach. Their number varies from 20 to 200.

65. How many 'chheras' are required in case of floods and breaches of canal banks?

66. I do not think they get anything from any body except food from zamindars. The Public Works Department in very rare cases pay them only nominally.

66. Do they get anything for such labour from the zamindars or officers of Government?

67. It is bound to cause loss both to haris and zamindars.

67. Does the employment of the 'chheras' interfere with cultivation and cause loss to themselves and the zamindars?

63. Casual paid labour will be available.

68. How far is casual paid labour available in your neighbourhood?

69. Contractor can also procure them.

69. Could it be procured by a contractor independently of the zamindars?

70. To me it appears that sometimes chheras are necessary for repairing roads during floods and breaches and for clearance of canals, but they should be paid adequately. They may be called for pitching tents, but this system should be abolished for every other purpose.

70. Do you consider 'chher' ought to be abolished or modified in any way by Government?

WRITTEN EVIDENCE OF MR. CHANDUMAL.

Preliminary.

1. Name.	1. Chandumal.
2. Appointment.	2. Superyisor (Sub-Divisional Officer, Sukkur-Begari Bund).
3. Head-quarters.	3. Chak (taluka Sukkur).
4. Length of service.	4. Seventeen years.
5. Length of service and special experience in Sind.	5. Seventeen years.

General.

6. What is the area covered by your tour?	6. Forty miles in length and 15 miles in width 600 sq. miles.
7. What is the period of your tour?	7. Twelve months.
8. What private servants accompany you on tour?	8. One servant and one camelman.
9. What official establishment accompanies you on tour?	9. One clerk, one peon, two khalasis and one najib (one pankha puller for 6 months) and one post runner, two camelmen with baggage camels for carriage of Government kit.
10. What supplies do you and your servants and your official establishment respectively take with you and them on tour?	10. All excepting milk and fuel and vegetables.
11. What supplies do you and they respectively require to be provided locally at your various camps?	11. Milk, fuel, vegetables or sometimes mutton.
12. What private and official furniture do you take on tour?	12. Tables, chairs, carpets, boxes, stools.
13. What are your further requirements in the way of cots, water jars or other furniture at your various camps?	13. Six cots and twelve jars.
14. What tents do you take on tour?	14. Nil.
15. What arrangements are made for accommodating your private and official establishments?	15. Government buildings at each camp.
16. What arrangements are made for stables at your various camps?	16. I have no horse. (Besides I have paka stables at every camp.)
17. What records do you take on tour?	17. Current office records.
18. What arrangements are made for your office at your various camps?	18. There are quarters at every camp.
19. What labour do you require to be provided locally at your various camps?	19. Practically nil.
20. What is the condition of the roads in your charge?	20. I have no roads in charge.
23. What are your means of transport? Do you engage transport locally or for the whole period of your tour at head-quarters?	23. Baggage camels for the whole period.
24. What are your postal arrangements and means of communication with head-quarters?	24. I have one tapali who brings post from Sukkur at each camp.
25. What are the usual camping places in your charge?	25. Garang, Chak, Adurtakio, Loi, Choi, Kasim, Khobi.
26. What arrangements are made for preparing or keeping in order the camping grounds?	26. There are regular chowkidars to look after the bungalows.

27. Which of them are within practical reach of villages with bania shops or bazars?

27. Mostly all.

28. To which of them are attached vegetable gardens?

28. To Garang, Chak, Loi, Choi, Kasim.

29. Which of them are provided with bungalows?

29. All.

30. What permanent establishment is maintained at such bungalows?

30. One chowkidar, and one malhi where there is a garden.

Rasai.

31. What do you understand by the term 'Rasai'?

31. Literally the word rasai comes from rasain—to please and then to gain favour—eventually it consists of supplies of provisions with or without payment or nominal payments.

32. What are your average daily requirements on tour in the matter of supplies?

32. Three or four seers of milk, ½ maund of fuel, for the whole establishment.

33. What are the average daily requirements respectively of your private servants and of your official establishment?

33. Half seer of milk for private servants and 2 to 3 seers of milk for official establishment.

34. What are the average prices of the various supplies required, such as grain, rice, eggs, fowls, sheep, milk, butter, bajri or jowari stalks and firewood?

34. I require at each camp milk and fuel and I pay nothing for them.

35. Is there any market value for milk, stalks and firewood beyond the neighbourhood of large villages or towns?

35. There may be, but I do not know.

36. What do you estimate to be the average daily aggregate cost of the requirements of yourself, your private servants and of your official establishment?

36. Annas 6 to 10.

37. How are these requirements met? That is to say, who actually provides the various supplies and by whom are they collected and brought to camp?

37. Fuels are brought by beldars or mukadams or by camelmen and milk supplied by mukadams free of charge.

38. How are they paid for?

38. They pay nothing for them.

39. What guarantee have you that the payments reach the actual providers and are not either retained by the collecting agency or repaid to members of your camp?

39. I have satisfied personally about it.

40. How does your estimated average daily cost compare with the actual payments?

40. No comparison made at any time, for I pay nothing for the above.

42. Is the excess met out of a 'Rasai' fund maintained by the tapedars or mukhtiarkars?

42. There is no rasai fund in our department.

43. Do you pay anything for water jars, cots or other furniture requisitioned or for materials used to build stables?

43. Mostly I have cots and jars kept at each bungalow so I have not to arrange for them.

44. Do you obtain vegetables, and if so, on payment, from gardens attached to camping grounds or maintained by local funds?

44. Yes from gardens and on monthly payment.

45. Would it be possible substantially to reduce your requirements by curtailing either your private or official establishment without detriment to the public service?

45. My requirements are not such that the establishment needs any curtailment.

46. Would it be possible to curtail or modify the periods of your tour without detriment to the public service?

46. Impossible.

47. How far has it been possible to give practical effect to the rules of 1914? Have tapedars actually ceased to collect the supplies or are they only nominally provided by the zamindars?

47 Practically nil.

48. Have you any modifications to recommend or substitutes for the rules of 1914? Would it be possible to find an independent contractor or each taluka or division in place of the tapedars and zamindars?

No. I do not know whether they are nominally or fully provided by the zamindars.

48. To get supplies direct from bazars rather than through the establishment and determined and continued effort by all officers to put it down.

Yes, it is possible to find an independent contractor.

49. Have you been able to give regular and timely intimation of your requirements and of your camps for the information of contractors and zamindars?

49. I give no intimation either of my requirements or of my camps. For I make direct purchases from bazar.

50. Have you any special reports on the working of the rules of 1914 or any special local orders?

50. No.

51. Do you receive "dalis" of vegetables and fruits and presents of game or sheep from any subordinate officials or from any class of zamindars?

51. Yes, from zamindars (excepting sheep) and none from subordinates.

52. What do you estimate to be the average cost of such "dalis" and sheep?

52. Re. 1 to Rs. 5, average cost Rs. 3.

53. What are the orders on the subject, and have you experienced any difficulty in carrying out those orders of Government?

53. The accepting of such presents should be discouraged as far as possible. No.

Lapo.

54. What do you understand by the term 'Lapo'?

54. It means anagi, one anna per every rupee of assessment paiy by khatedars to tapadar.

55. How many forms are there of unauthorized 'Lapo'?

55. Two—one in cash and the other in kind.

56. By whom and from whom is each form of unauthorized 'Lapo' levied and for what ostensible purposes?

56. By tapadar or by supervising tapadar from zamindars for covering rasai expenditure.

57. How is each form of unauthorised 'Lapo' levied? At fixed rates per year or per acre or per survey number or per assessment of land revenue or per camp?

57. At fixed rates per year, per biggah or jireb (half an acre) or per every rupee of assessment.

58. How far is unauthorized 'Lapo' utilized to cover the cost of 'Rasai' for touring officials? Is it converted for that purpose into a 'Rasai' fund?

58. I do not know it exactly.

Yes. I learn it is so.

59. If so, who manages the 'Rasai' Fund?

59. Tapadar.

60. How far is unauthorized 'Lapo' utilized for money presents to the private or official establishments of touring officials? What are the usual amounts of such presents and to what extent are they made out of the 'Rasai' fund?

60. I do not know exactly.

61. How far is unauthorized 'Lapo' exacted for particular favours in matters of Land revenue, Irrigation, Police and Forests?

61. I do not know exactly.

62. How far is unauthorized 'Lapo' utilized to mitigate the strictness of examinations of official records by the establishments of touring officials?

62. To a very little extent, I think.

63. Has the levy of unauthorized 'Lapo' been affected by the rules of 1914?

63. Not at all.

64. Have you any special reports on the subject of unauthourised 'Lapo' or any local orders?

64. No.

65. Can you suggest any more effectual means for preventing the levy of unauthorized 'Lapo' than the rules of 1914? Could it be prevented by modifications of the rules of the Land Revenue Code?

65. An appointment of detectives and regular commissions, increase in pay, etc.

Yes, but not possible at present.

Chher.

66. What do you understand by the term "Chher"?

66. Forced labour.

67. Who are the 'Chheras'?

67. Generally cultivators.

68. What kinds of labour are the 'Chheras' called on to perform?

68. To close breaches and such other urgent and very necessary works required to be completed at a moment's notice.

69. Do the 'Chheras' hold their lands on express or implied conditions to perform such labour when demanded by their zamindars?

69. Yes.

70. When so employed, do they receive any remuneration in cash or kind from the zamindars? or from officials of Government?

70. I do not think anything from zamindars. In kind and seldom in cash from Government (as far as I know of my department).

71. How far is casual paid labour available in your charge?

71. Any number, excepting in inundation season or harvesting period of the crop.

72. Is any considerable staff of "beldars" maintain d in your charge either by local funds or Government?

72. Yes, by Government.

73. How far are zamindars, if at all, bound to provide labour on the demand of officials of Government?

73. I do not know myself, for I generally get any chher, if I require, through the Revenue Department.

74. Are any lands held like those of the village servants of the Deccan on condition of rendering service to the community or to Government?

74. No.

75. For what purposes do you require labour on tour?

75. I do not require any labour on tour at all.

76. How many labourers do you require daily in camp?

76. Nil.

77. How many more do you require when pitching or striking camp?

77. One or two when I have tents.

78. Whence do you obtain them?

78. I make use of beldars or mukadam (but I keep no tents).

79. Do you pay them anything for their labour or are they given anything by the zamindars?

79. I pay them nothing, nor are they paid by the zamindars.

80. What would be the probable cost of substituting casual paid labour? Could this be obtained from the 'Rasai' contractor?

80. Five to six annas per day.

Yes.

81. Would it not be possible to get all the work done by a temporary increase while on tour of your own private and official establishments?

81. Yes.

82. How do you obtain labour for shikar?

82. I am not in the habit of making any shikar.

85. What labour, if any, is required to supplement the repair of the roads by the local authorities?

85. I have no roads in charge, but number of people may vary according to the nature and amount of work.

86. Are the labourers given anything for this work by you or the zamindars or the local officials?

86. I do not know (when I have no roads in charge).

87. What labour is required in case of floods and breaches of canal banks?

87. Beldars, chher, any other labour that can be had even on payment.

88. Are the labourers given anything for this work by the zamindars or by Government?

88. Yes, they are supplied food by Government and on rare occasions cash payment.

89. How far if at all, does the employment of the "Chheras" interfere with cultivation and cause loss to themselves or the zamindars?

89. To some extent, if detained long.

90. How far does the employment of 'beldars' interfere with their ordinary work under the Local Boards?

90. I can't say.

91. Have you any special reports on "Chher" or local orders?

91. No.

92. Do you consider 'Chher' should wholly or partly be suppressed, and if so, what orders would you recommend to be passed by Government.

92. An employment of chher to be stopped except in case of accidents such as breaches and doing necessary and urgent clearance or repair work of canals.

WRITTEN EVIDENCE OF MR. MULCHAND PESSUMAL.

1. Name. — 1. Mulchand Pessumal.

2. Occupation. — 2. Pleader and zamindar.

3. Extent of business or zamindari. Give amount of income-tax or land revenue. — 3. Thirteen years' practice in the Sukkur district at the bar and about the same period experience as a zamindar. About 600 acres, income tax assessed Rs. 204.

4. Residence. — 4. Sukkur.

5. Public employment, if any, such as member of Municipality, Local Board or Honorary Magistrate. — 5. Chairman, Managing Committee, Sukkur Municipality.

Rasai.

6. What do you understand by the term 'Rasai'? — 6. Supply of foodstuffs, cots, furniture, &c., in fact, everything required at the camps of officers of all grades on their tour either free of charge or at a nominal charge for the use of the touring officers, their establishments, servants, animals, as also payments of annuities to the camp establishments, private staff and butlers of the touring officers. Rasai fund is a fund on which requisitions of all kinds can be made by the Mukhtiarkar and officers. I have known of Mukhtiarkars sending allowance to their sons in colleges from the rasai fund. In fact, a corrupt Mukhtiarkar feeds himself fat on the rasai fund and draws on this fund for all kinds of luxury; hence he is averse to stop it, if possible, and denies its existence.

7. How many years' experience have you had in making 'Rasai'? — 7. I have no personal experience of making rasai myself as my lands are situated in different talukas and at a great distance from Sukkur where I have to go on necessary occasions for batai, &c., only. But I have to pay contributions of lapo to the tapedar as also towards the rasai fund, but I must admit that owing to my peculiar position of being on terms of friendship with Mukhtiarkars and division officers or having easy access to them I am charged much less than the ordinary illiterate zamindars and am not required to do rasai personally. Besides being a zamindar, I have experience as a pleader attending at the camps of the different officers such as Mukhtiarkars, Deputy Collectors and Collectors for the last 12 years, and observing at the camps how rasai is being made and also I have information from some of the subordinate officers in different departments with whom we come in contact.

8. What are the camping grounds for which you have to make 'Rasai'? — 8. I cannot give the names of the different camps since I do not make rasai myself, as said above. Usually the camping officers are Commissioner, Collector, Assistant Collector or Deputy Collector, Mukhtiarkar, District Superintentendent of Police, officers of the Public Works and Forest Department, &c.

10. What supplies do those officers require for themselves? — 10. All sorts of provisions—fowls, mutton, eggs, butter, milk, ghee, fuel, sooji, maida, grass and gram, &c.

11. Whence do you get those supplies, namely, grain, rice, eggs, fowls, sheep, milk, butter, vegetables, bajri or jowari stalks and fire-wood? — 11. The supplies are obtained as follows:—

Provisions from banias; eggs, fowls, sheep, milk, butter, mutton, vegetables, grass, fire-wood, gram, from zamindars or at their cost.

12. Do you get them from your haris or from banias or from your own house or from other zamindars? — 12. Zamindars get them from haris or banias, or from neighbouring zamindars.

13. Do you pay for them, and if so, at what average rates? — 13. Zamindars have not to pay for things which they have got in their houses or which they get from their haris, but they have to pay for things which are purchased from the bazar or from banias. Tapedar has mainly to see to the arrangements for rasai and whenever zamindar cannot supply, tapadar purchases from bazar, and has even to send for things from distant towns when they cannot be had at the villages near the camp or at the taluka head-quarters.

14. Have milk, stalks and firewood market values beyond the neighbourhood of large villages and towns? — 14. Yes, except fuel, but even for bringing fuel in such large quantities as required for camps, zamindars have to engage their haris for several days to make sufficient provision.

15. Do you get firewood from the jungles? Do you pay anything for it and what does it cost you to bring it to camp? — 15. A zamindar living in villages has usually not to pay for firewood except for carting them.

16. What is the average daily cost of the supplies required by the officers themselves?

16. This would vary with the kind of officer and his butler. But at an average the actual expense of a single officer per day would be as follows:—

Mukhtiarkar about Rs. 3, Assistant Collector about Rs. 5, Collector about Rs. 7, Commissioner about Rs. 10.

17. Do you have to provide supplies also for the private servants and official staff of the officers?

17. Yes, including their guests.

18. What is the average daily cost of such supplies?

18. It varies according to the number of men in each case.

19. Do you have to provide supplies also for the clerks of the officers?

19. Zamindars have to make the provision or the tapadars.

20. What is the average daily cost of such supplies?

20. Same as 18.

21. Do you have to provide water jars, cots or other furniture or material for building stables?

21. Yes. The zamindar has to make arrangements for all these things or tapadar where no zamindar is available, but he also gets them from haris and cultivators.

22. What does that cost you for each camp?

22. I cannot say because I do not know personally as I have never been made to do it.

23. Do you receive payment in full or in part from the officers and from their private servants, official staff and clerks?

23. Zamindars never receive payments for the supplies made by them to the officers, their private servants, official staff and clerks, if any nominal payments are made even, the money does not reach the zamindar and is either taken by the tapadar or returned to the butler.

24. If not, does the loss fall on your haris or on you?

24. The loss falls on both the haris and zamindar.

25. Do you have to provide quarters for the clerks?

25. Wherever there are no bungalows for camping or where there are no deras, the quarters are provided for clerks in the zamindar's otak, if available, at great personal inconvenience to the zamindar.

26. If so, does it cost you anything and do you receive payment?

26. No, except a nominal charge for slight improvements.

27. Do you have to provide camels, horses, carts or carriages?

27. Zamindars have to do it whenever they have camels, horses, or carts or carriages of their own.

28. If so, what does it cost you and do you receive payment?

28. No, except that zamindars have to shift for themselves and put themselves to very great inconvenience and expense.

29. Do you have to make 'Rasai' for mukhtiarkars, public works supervisors, police inspectors and any other subordinate officials?

29. I have not to do it but other zamindars do.

30. If so, what does it cost you, and do you receive payment?

30. I cannot say. Zamindars do not receive payments.

31. What is the aggregate cost to you each year of making "Rasai"?

31. It costs me only payment of lapo about Rs. 40—50 per year, but to other zamindars it cost much more.

32. Do you make the 'Rasai' yourself or is it still actually made by the tapadars or by the contracting zamindars?

32. Both zamindars and tapadars make rasai. Contracting zamindar is only nominal.

33. How do you receive payment? Do you prepare bills or do the tapadars? Or are payments made through contracting zamindars?

33. Bills are prepared in consultation with tapadars and butlers, payments are usually not made, except by high officers; but in their case also very moderate charges are made.

34. Do you approve of the system of giving the contracts to zamindars, or would you prefer the appointment of contractors independent of the tapadars and zamindars?

34. I would prefer the appointment of contractors independent of tapadars and zamindars as in the Military Department.

35. Would it be possible to find such contractors for whole talukas or sub-divisions of the district?

35. Yes, if officers and Mukhtiarars make serious attempt and if contractors get an assurance for a margin of profit.

36. What are your special objections to "Rasai" and have you any special recommendations to make, as to the arrrangements to be made for 'Rasai,' by Government?

36. Rasai in my opinion is a great evil and a great hardship on the poor haris and zamindar. It demoralizes the official staff and opens a door to corruption freely as well as to favouritsm and undue advantage to one man at the cost of another. It places the zamindar in a very awkward position and often is the cause of maltreatment of zamindars and haris at the hand of officers and their menial staff. It even makes a conscientious Mukhtiarkar often act in a manner in which he would never do but for this rasai system prevailing in the province.

(*b*) In my opinion the period of tour of officers should be reduced and they should hold camps in taluka head-quarters or in some big villages where every thing could be had in the bazar.

Tapadars and zamindars should have absolutely nothing to do with making provisions for camps of touring officers. I recommend the same arrangements as are made by the Military Department through contractors. Tapadars should have no other power or duty but to calculate assessment and frame bills of assessments.

37. Do you present 'dhalis' of fruit, vegetables or sheep to any officers? If so, what does it cost you?

37. Very rarely, and only in the case of those who are on friendly terms with me and that also a fruit or sweatmeats, on occasions of festivities or Hindu holidays.

38. Do you consider the practice should be prohibited by Government?

38. No action is necessary. For further remarks on 36 see my note at the end.

Lapo.

39. What do you understand by the term 'Lapo'?

40. How many forms are there of unauthorised 'Lapo'? Is it levied only in the Revenue Department or also in the Public Works, Police and Forest Departments?

39 and 40. Payments of annuities on the amount of cultivation to the tapadar in the Revenue Department and annuities to beldars and darogas in the Engineering Department, &c., and Forest officers and officers of other department establishment. It is levied in some form or other in all the departments mentioned in the question.

41. How is each form of unauthorized 'Lapo' levied? In lump sum or fixed rates per camp or per acre or per survey number or per assessment of land revenue?

41. It varies in different places: sometimes in lump sum and sometimes at fixed rates, sometimes in cash, sometimes in kind and sometimes in both.

42. By whom is each form of unauthorized 'Lapo' levied, and for what ostensible purposes? By tapadars, abdars and daroghas, sub-inspectors and thanedars and forest rangers?

42. Rasai for getting concessions in different ways, from tapadars, abdars, darogas, police sub-inspector, sub-divisional officers in the Public Works Department and Forest Rangers, &c., and for disposal of their applications pending before officers early and without hitches and for saving from harrassment.

43. Is unauthorized 'Lapo' levied to cover the cost of 'Rasai' for touring officials or do you have to pay 'Lapo' as well as make 'Rasai'?

43. Both.

44. Is unauthorized 'Lapo' levied for making money presents to the private or official establishments of touring officials, or do you have to pay 'Lapo' as well as make such presents?

44. Yes.

45. What are the usual amounts of such presents and for what purposes are they paid? Do they take the form of daily allowances?

45. The amount varies in different cases and depends upon the importance of the work.

46. Is unauthorized 'Lapo' exacted for particular favours, and if so what, in matters of land revenue, irrigation, police and forests?

46. Yes, in case of the Revenue Department, to avoid false reports of tapadars against zamindars in connection with remokal abadi boundaries, &c., and so also to save themselves from molestation in different ways at the hands of officers of different departments.

47. What are the usual amounts of such exactions, and by whom are they exacted?

47. I cannot say.

48. What do you have to pay each year in the aggregate on account of 'Lapo' and exactions of the nature of 'Lapo'?

48. Already answered.

49. Has the amount been reduced by the rules of 1914 and the system of giving 'Rasai' contracts to zamindars?

49. No. The rules of 1914 have not been given effect to in their spirit but the arrangements are simply nominal.

50. Has the amount been reduced by the system of payments of land revenue direct to the mukhtiarkars?

50. No.

51. *Have you any special recommendations for the prevention of 'Lapo'? Could it be stopped by modifications of the revenue or police systems or any other special orders of Government?*

51. It can be reduced to a great extent by raising the pay of tapadars and by stopping rasai system, increasing the pay of the establishments and by real desire of the Mukhtiarkar (who if corrupt enjoys the most out of the rasai fund) to put a stop to it. The tapadars' powers should be reduced, reports should not be called from him for any kinds of applications made to the mukhtiarkar or high officials as is being done now, assessment should be paid directly at the taluka head-quarters, the final date of payment only being fixed. Assessment should be allowed to be paid freely by money orders. The grant of chair parwanas if at all given should only be restricted for Darbar occasions and such parwanas also should be issued by Collectors on personal information, or at least at the information of the Deputy Collector or Assistant Collector. On occasions other than Darbar every respectable man should be allowed a chair when visiting any officer. The zamindars should have means of more access to higher officers and the officers should try to keep themselves more in touch with them and should show more sympathy towards their needs and requirements. Arms should be more freely given and free and compulsory education should be introduced, and the masses educated to be able to know their rights.

Chher.

52. What do you understand by the term 'Chher'?

52. Employment of free labour or labour on nominal payments.

53. Who are the 'Chheras'?

53. Chheras are cultivators, petty zamindars, cattle owners and other poor villagers impressed for work.

54. What kinds of labour are the 'Chheras' called on to perform?

54. They are required to work at the camps of officers for pitching tents, fetching water, fuel, keeping watch at night and doing all sorts of other work incidental to camp requirements which menial staff may be required to do.

55. Do the 'Chheras' hold their lands on express or implied conditions to perform such labour when demanded by their zamindars?

55. No.

56. When so employed do they receive any remmuneration in cash or kind from the zamindars? or from the officers of Government?

56. No, only in some solitary instances when they are fed by zamindars if they are taken far away from their homes.

57. How many 'Chheras' are required at the camps of the different officers?

57. Commissioner's camp about 100, Collector's camp about 40, Assistant Collector's camp about 20 and Mukhtiarkar's 10.

58. How many are required daily for bringing supplies, water, stalks and wood? How many more for preparing the ground and pitching and striking camps?

58. I cannot give the details.

59. Do they get anything for these services from the officers or from the zamindars?

59. Usually no.

60. How many 'Chheras' are required for shikar?

60. I cannot say.

61. Do they come willingly or not and do they get anything from the officers or from the zamindars?

61. (*a*) No. (*b*) Zamindars feed them and they get some, thing from officers at times.

62. How many 'Chheras,' if any, are required for supplementing repairs to the roads by the Local Boards?

62. I do not know.

63. Are such repairs of benefit to the public as well as to the officers?

63. Such repairs are usually made for the use of officers on occasions of their visits to those parts.

64. Do they get anything for such labour from the officers, zamindars or Local Boards?

64. No, but sometimes they are fed by zamindars.

65. How many 'Chheras' are required in case of floods and breaches of canal banks?

65. Several hundreds.

66. Do they get anything for such labour from the zamindars or officers of Government?

66. I have no personal knowledge, but I have heard that they are fed either by zamindar or by the Public Works Department officer; but the cost of such feeding is simply nominal as compared to the work done by the chheras.

67. Does the employment of the 'Chheras' interfere with cultivation and cause loss to themselves and the zamindars?

67. Yes.

68. How far is casual paid labour available in your neighbourhood?

68. Labour is available if properly paid.

69. Could it be procured by a contractor independently of the zamindars?

69. Yes, if the contractor pay proper charges.

70. Do you consider 'Chher' ought to be abolished or modified in any way by Government?

70. Chher ought to be abolished absolutely and so also the system of rasai and lapo, all the three are inconsistent with the principle of the British administration and tell very harshly on the poor people and are a menace to the liberty, rights and self-respect of the public on the one hand and civilized Government on the other. The system of rasai has produced a very demoralising effect on the mukhtiarkars, head munshis, &c., in the Revenue Department and the general impression is that a mukhtiarkar who is not able to make rasai for the camps of the Commissioner, Collector, the Assistant Collector, is not considered fit for his office and is usually neglected and left behind. I know of a very capable and a strictly honest Mukhtiarkar who should have been a senior Deputy Collector 20 or at least 15 years ago being superseded time after time for no other reason whatever, but because he not only did not make rasai but took strong measures to see that the evil was absolutely nipped and for this crime he had to be superseded by those who had served under him as members of his own establishments. Instances can he had when Mukhtiarkars who are known in the public as thoroughly dishonest and unfit for the offices held by them finding favour with their superiors simply because they are known to be good rasai makers. The instances of such cases are also found in the Police and other departments. The rasai obtained by the police is usually by force and maltreatment. I myself was an eye-witness to an incident of that kind in my dera in the Mirpur taluka 2 years ago when a police sowar wanted to take away some of my haris to some distant village for work and he wanted them to supply milk for the Inspector and his party. It was only when I sent for the jamadar and threatened to report him to the District Superintendent of Police that the man reluctantly let my men go. Such instances of maltreatment are an every-day occurence to my knowledge.

As a pleader several cases of Forest Department have come to my notice when people have been prosecuted falsely because they have refused to supply milk, fowls, eggs, kids, and such instances can be found from the records of decided cases even.

I have personal experience as a zamindar that whenever my kamdars have delayed the payment of lapo or failed to make rasai of the tapadar I have had to suffer loss in one way or the other. Even bills of assessment are not sent to me. My wahi correspondence is delayed, my khas mokal applications are not even considered. False reports are so often sent against me, while the police go to the extent of most grossly and shamefully abusing the female folk of the poor haris who refuse to supply them with anything demanded. Whenever a Police Sub-Inspector, Jamadar or Inspector visits any locality he must get everything free for himself and his party consisting of sometimes even 20 to 30 persons. This department requires very great improvement in the interest of freedom and liberty of the masses.

If high officers when on tour take more interest in finding out for themselves the true state of things regarding the maltreatment of the people by the taluka officers of different grades and departments without the intervention of those officers and in their absence and actually make efforts to redress their wrong, things are bound to improve considerably. This object can also be achieved if the officers are more accessible to the people than they are at present.

WRITTEN EVIDENCE OF MR. MULCHAND A. MAHTANI.

Preliminary.

1. Name.	1. Mulchand A. Mahtani.
2. Appointment.	2. Sub-Engineer, Public Works Department.
3. Head-quarters.	3. Mirpur Mathelo.
4. Length of service.	4. 34½ years.
5. Length of service and special experience in Sind.	5. Whole length of service in Sind.

General.

6. What is the area covered by your tour?	6. 1,200 square miles.
7. What is the period of your tour?	7. All the year round.
8. What private servants accompany you on tour?	8. One cook and one syce, and one camelman.
9. What official establishment accompanies you on tour?	9. One peon, 2 khalasis and one clerk.
10. What supplies do you and your servants and your official establishment respectively take with you and them on tour?	10. Rice, dal, potatoes, flour and spices we take with us on tour.
11. What supplies do you and they respectively require to be provided locally at your various camps?	11. Ghee, milk, mutton, grass and eggs.
12. What private and official furniture do you take on tour?	12. Private: 2 boxes, 2 chairs, 1 teapoy and 1 table. Official: 4 boxes, 3 chairs and 2 tables.
13. What are your further requirements in the way of cots, water jars or other furniture at your various camps?	13. Our Public Works Department bungalows, where I generally encamp, are provided with cots so I do not require any for my use. My clerk, and peon and khalasis require about 6 cots, and we require 3 or 4 jars.
14. What tents do you take on tour?	14. No tent.
15. What arrangements are made for accommodating your private and official establishment?	15. I have got 3 Government baggage camels and one private baggage camel engaged for all the year round, one horse and one riding camel.
16. What arrangements are made for stables at your various camps?	16. Our Public Works Department bungalows have got stables.
17. What records do you take on tour?	17. Current and two previous years.
18. What arrangements are made for your office at your various camps?	18. I generally occupy the Public Works Department bungalows, and occasionally tapedar's deras.
19. What labour do you require to be provided locally at your various camps?	19. None.
20. What is the condition of the roads in your charge?	20. Fair. The inspection paths along the canals are in good order.
21. What authority is responsible and what agency is employed for the repair of the roads?	21. Local Fund Department beldars and zamindari labour.
22. Do you require to have special repairs made, and if so, by what agency, to the roads to your various camps?	22. Not for me.

23. What are your means of transport? Do you engage transport locally or for the whole period of your tour at head-quarters?

23. I have got baggage camels for the whole period of my tour.

24. What are your postal arrangements and means of communication with head-quarters?

24. I have got a Government tapali. He brings the post for me.

25. What are the usual camping places in your charge?

25. (1) Rounti, (2) Ubauro, (3) Mirkusb, (4) Khambra, (5) Reti, (6) Dalvichee, (7) Kander, (8) Zanger, (9) Khanpur and (10) Jadopitofee.

26. What arrangements are made for preparing or keeping in order the camping grounds?

26. I do not require any camping ground.

27. Which of them are within practical reach of villages with bania shops or bazars.

27. Banias are available within practical reach at each camp.

28. To which of them are attached vegetable gardens?

28. Vegetable gardens are attached to Nos. (1) (3) (5) (6) (7) (8) (9) and (10).

29. Which of them are provided with bungalows?

29. All of them.

30. What permanent establishment is maintained at such bungalows?

30. One chowkidar and one beldar who takes care of the trees along the canal also.

Rasai.

31. What do you understand by the term 'Rasai'?

31. Rasai means to provide the touring officers with their requirements on nominal charges.

32. What are your average daily requirements on tour in the matter of supplies?

32. I require ½ seer of milk, one egg, one bundle of grass, ¾ pav of ghee and 1 pav of mutton if available.

33. What are the average daily requirements respectively of your private servants and of your official establishment.

33. Three or 4 seers of atta, 2 seers of milk, and a little of dal and mutton if available.

34. What are the average prices of the various supplies required, such as grain, rice, eggs, fowls, sheep, milk, butter, bajri or jowari stalks and firewood?

34. Grain 5½ seers a rupee, rice 3½ seers a rupee, eggs 6 pies each, fowl 6 annas each, sheep 5 to 7 rupees each, dumba 10 to 15 rupees each, milk 1½ annas a seer, bajri and juari stalks Rs. 10 per 100 and firewood 2 annas per man's load.

35. Is there any market value for milk, stalks and firewood beyond the neighbourhood of large villages or towns?

35. No.

36. What do you estimate to be the average daily aggregate cost of the requirements of yourself, your private servants and of your official establishment?

36. About rupees two per day.

37. How are these requirements met? That is to say, who actually provides the various supplies and by whom are they collected and brought to camp?

37. I pay for my requirements in full except for grass, fuel and milk which is provided by the daroghas and the mukadams. Milk and fuel are also given to the establishment.

38. How are they paid for?

38. Fuel is brought from canals, grass from cultivators without any payment and milk from herdsmen who graze their cattle on the canals.

39. What guarantee have you, that the payments reach the actual providers and are not either retained by the collecting agency or repaid to members of your camp?

39. I am very careful to see that the supplies purchased for me and my establishment are paid in full.

40. How does your estimated average daily cost compare with the actual payments?

40. It makes no difference except that milk, fuel and grass are not paid at all, which means about 4 annas a day.

41. If it is greater, by whom is the excess borne? by the haris or zamindars or tapedars or mukhtiarkars?

41. By no one.

42. Is the excess met out of a 'Rasai' fund maintained by the tapedars or mukhtiarkars?

42. No rasai fund in the Public Works Department.

43. Do you pay anything for water jars, cots or other furniture requisitioned or for materials used to build stables?

43. No.

44. Do you obtain vegetables, and if so, on payment, from gardens attached to camping grounds or maintained by local funds?

44. I pay annas 8 per month for the use of vegetables in the gardens as decided by the Government.

45. Would it be possible substantially to reduce your requirements by curtailing either your private or official establishment without detriment to the public service?

45. No.

46. Would it be possible to curtail or modify the periods of your tour without detriment to the public service?

46. No.

47. How far has it been possible to give practical effect to the rules of 1914? Have tapedars actually ceased to collect the supplies or are they only nominally provided by the zamindars?

47. I see that there has been some change in the rasai after the circular of 1914.

48. Have you any modifications to recommend or substitutes for the rules of 1914? Would it be possible to find an independent contractor for each taluka or division in place of the tapedars and zamindars?

48. I would suggest that each touring officer should make his own arrangement through his private servants and there will be no difficulty in obtaining anything and everything on payment. It is not possible to find contractors.

49. Have you been able to give regular and timely intimation of your requirements and of your camps for the information of contractors and zamindars?

49. It is not necessary in my case.

50. Have you any special reports on the working of the rules of 1914 or any special local orders?

50. No. A copy of the circular was sent to me.

51. Do you receive "Dalhis" of vegetables and fruits and presents of game or sheep from any subordinate officials or from any class of zamindars?

51. No.

53. What are the orders on the subject and have you experienced any difficulty in carrying out those orders of Government?

53. The orders are not to accept any dhalis. There is no difficulty in carrying out these orders.

Lapo.

54. What do you understand by the term 'Lapo'?

54. Lapo means a fixed rate of illegal instalment for tapedars and daroghas.

55. How many forms are there of unauthorized 'Lapo'?

55. There are two forms, one in cash and the other in kind.

56. By whom and from whom is each form of unauthorized 'Lapo' levied and for what ostensible purposes?

56. Tapedars receive lapo from the zamindars and daroghas from either zamindars or haris.

57. How is each form of unauthorized 'Lapo' levied? At fixed rates per year or per acre or per survey number or per assessment of land revenue or per camp?

57. Tapedars charge so much per acre or *so much per rupee which is recovered at the time of assessment, and daroghas charge so much per hurlo, nar or a wahi* and recover during the abkalani season.

58. How far is unauthorized 'Lapo' utilized to cover the cost of 'Rasai' for touring officials? Is it converted for that purpose into a 'Rasai' Fund?

58. Part of the lapo is utilized to cover the cost of rasai.

59. If so, who manages the 'Rasai' Fund?

59. In the Public Works Department daroghas manage the rasai.

60. How far is unauthorized 'Lapo' utilized for money presents to the private or official establishments of touring officials? What are the usual amounts of such presents and to what extent are they made out of the 'Rasai' Fund?

60. In the Public Works Department the unauthorized lapo is not utilized for any cash payments.

61. How far is unauthorized 'Lapo' exacted for particular favours in matters of land revenue, irrigation, police and forests?

61. In the Public Works Department the unauthorized lapo is exacted for no particular favour but is being paid as a custom and this payment is reduced to a minimum.

62. How far is unauthorized 'Lapo' utilized to mitigate the strictness of examinations of official records by the establishments of touring officials?

62. Such is not the case in the Public Works Department.

63. Has the levy of unauthorized 'Lapo' been affected by the rules of 1914?

63. To some extent.

64. Have you any special reports on the subject of unauthorized 'Lapo' or any local orders?

64. No.

65. Can you suggest any more effectual means for preventing the levy of unauthorized 'Lapo' than the rules of 1914? Could it be prevented by modifications of the rules of the Land Revenue Code?

65. The levy of unauthorized lapo in the Public Works Department will be prevented if the zamindars stop payment and the officers give assurance that they will not be harassed by the daroghas.

Chher.

66. What do you understand by the term "Chher"?

66. Chher means labour without payment.

67. Who are the 'Chheras'?

67. Generally haris, sometimes artisans also.

68. What kinds of labour are the 'Chheras' called on to perform?

68. To pitch tents, to fetch water, to cut and fetch grass and fuel, to load and unload carts and camels.

69. Do the 'Chheras' hold their lands on express or implied conditions to perform such labour when demanded by their zamindars?

69. I do not think.

70. When so employed, do they receive any remuneration in cash or kind from the zamindars? or from officials of Government?

70. As far as I know, they receive no payment.

71. How far is casual paid labour available in your charge?

71. Labour on wages, whether for the full day or a part of it, is available everywhere.

72. Is any considerable staff of "beldars" maintained in your charge either by local funds or Government?

72. There are about 70 beldars maintained by Government in my charge.

73. How far are zamindars, if at all, bound to provide labour on the demand of officials of Government?

73. I think they are not bound to provide labour except for closing breaches and clearing canals.

74. Are any lands held like those of the village servants of the Deccan on condition of rendering service to the community or to Government?

74. I do not know any in Sind.

75. For what purposes do you require labour on tour?

75. I do not require any labour on tour.

76. How many labourers do you require daily in camp?

76. None.

77. How many more do you require when pitching or striking camp?

77. None.

78. Whence do you obtain them ?

78. I do not require any.

79. Do you pay them anything for their labour or are they given anything by the zamindars?

79. None is engaged.

80. What would be the probable cost of substituting casual paid labour? Could this be obtained from the 'Rasai' contractor?

80. Casual paid labour could be had at annas 2 to 3 per day. A rasai contractor may be able to supply this labour.

81. Would it not be possible to get all the work done by a temporary increase while on tour of your own private and official establishments ?

81. Yes, it is possible.

82. How do you obtain labour for shikar?

82. I do not want any.

83. What do you pay the men? Have you experienced difficulty in making them accept payment?

83. No labour ever employed on shikar by me.

84. Are they given anything by the zamindars?

84. I do not think.

85. What labour, if any, is required to supplement the repair of the roads by the local authorities ?

85. That depends upon the condition of the road.

86. Are the labourers given anything for this work by you or the zamindars or the local officials ?

86. I cannot say anything for certain.

87. What labour is required in case of floods and breaches of canal banks?

87. Any amount of labour in case of high inundation.

88. Are the labourers given anything for this work by the zamindars or by Government?

88. I always feed the labourers supplied by zamindars for closing breaches.

89. How far, if at all, does the employment of the "Chheras" interfere with cultivation and cause loss to themselves or the zamindars ?

89. That depends upon the period those men are employed.

90. How far does the employment of 'beldars' interfere with their ordinary work under the Local Boards ?

90. In my opinion it does not interfere with their ordinary work in the Public Works Department.

91. Have you any special reports on "Chher" or local orders ?

91. No.

92. Do you consider 'Chher' should wholly or partly be suppressed, and if so, what orders would you recommend to be passed by Government?

92. Chher should be suppressed except for floods and breaches.

WRITTEN EVIDENCE OF MR. ALINAWAZ MAHOMED RAHIMBEG MIRZA.

Preliminary.

1. Name. — 1. Mr. Alinawaz Mahomed Rahimbeg Mirza.

2. Appointment. — 2. Mukhtiarkar of Shikarpur.

3. Head-quarters. — 3. Shikarpur.

4. Length of service. — 4. About 19 years.

5. Length of service and special experience in Sind. — 5. I have served as Mukhtiarkar in Karachi, Hyderabad, Thar and Parkar and Sukkur districts.

General.

6. What is the area covered by your charge? — 6. 489 sq. miles.

11. What supplies have to be provided locally at your various camps for various officers? — 11. Flour, rice, grain, ghee, butter, sugar, milk, mutton, grass, fuel, fowls, eggs.

13. What are their further requirements in the way of cots, water jars or other furniture at your various camps? — 13. They require cots and water jars only.

15. What arrangements are made for accommodating their private and official establishments? — 15. Tents, musafarkhanas and tapadars' deras are used for the accommodation of their private and official establishments.

16. What arrangements are made for stables at their various camps? — 16. Stables are connected to all bungalows, but in places where there are no bungalows temporary landhis are made for stables.

18. What arrangements are made for their office at their various camps. — 18. Office is held in the tents.

19. What labour do they require to be provided locally at their various camps? — 19. They require men for pitching their tents and keeping things therein and for bringing water.

20. What is the condition of the roads in your charge? — 20. Fair.

21. What authority is responsible and what agency is employed for the repair of the roads? — 21. Taluka Local Board and District Local Board. A permanent establishment is maintained for repairing the District Board roads and a party of beldars is engaged during cold weather to repair the Taluka Board roads.

22. Do they require to have special repairs made, and if so, by what agency, to the roads to your various camps? — 22. If a road to any camp is not in good condition and if there is ample time, the Local Fund establishment is employed to put it in proper order.

23. What are their means of transport? Do they engage transport locally or for the whole period of their tour at head-quarters? — 23. Camels are engaged for the whole period of their tour at the head-quarters.

24. What are their postal arrangements and means of communication with head-quarters? — 24. Peons and kotars do this duty.

25. What are the usual camping places in your charge? — 25. A large village in each tapa, especially the tapadar's head-quarters.

26. What arrangements are made for preparing or keeping in order the camping grounds? — 26. For some camping grounds there is a permanent Local Fund establishment and the camping grounds for which there is no such establishment the road malhis look after them and keep them in order.

27. Which of them are within practical reach of villages with bania shops or bazars. — 27. All of them.

28. To which of them are attached vegetable gardens?

28. None.

29. Which of them are provided with bungalows?

29. Thahrio, Redho, Loi, Hamayun, Uner and Choimouth.

30. What permanent establishment is maintained at such bungalows?

30. They are all in charge of the Public Works Department except one at Hamayun where a watchman is appointed by the Local Board.

Rasai.

31. What do you understand by the term 'Rasai'?

31. Rasai is the general term applied to all sorts of arrangements that are required to be made for the officers' camps such as supply of provisions and labour.

32. What are the average daily requirements of officers on tour in the matter of supplies?

32. This information can either be given by the officers themselves or by the tapedars or zamindars who supply the things.

33. What are the average daily requirements respectively of their private servants and of their official establishment?

33. The zamindar and the tapedar can give this information.

34. What are the average prices of the various supplies required, such as grain, rice, eggs, fowls, sheep, milk, butter, bajri or jowari stalks and firewood?

34. The average prices are as follows:—
eggs 3 pies each, fowls 5 annas each, milk 6 pice a seer, butter 12 annas a seer, jowari grass 1 anna a bundle, firewood 3 annas a maund.

35. Is there any market value for milk, stalks and firewood beyond the neighbourhood of large villages or towns?

35. No, as people do not sell these things in the small villages.

36. What do you estimate to be the average daily aggregate cost of the requirements of officers and their servants and of their official establishment?

36. I cannot make such an estimate as I do not know of their requirements.

37. How are these requirements met? That is to say, who actually provides the various supplies and by whom are they collected and brought to camp?

37. The bazar things are bought at the banias' shops while milk, fuel, grass, butter, fowls, eggs and water jars are supplied by the zamindars.

38. How are they paid for?

38. The bazar things are obtained on payment at the shops while the zamindars receive payment for the other things.

39. Do the payments reach the actual providers or are they retained by the collecting agency or repaid to members of their camp?

39. The bazar things are purchased on cash payment at the shops. As regards other things, it cannot be said whether the zamindar pays the men from whom he collected the supplies.

40. How does your estimated average daily cost compare with the actual payments?

40. There should be no difference whatever as full payment is made to the bania at the prevailing rates. As regards other things, for which average rates are fixed, they are generally sold at the same rates.

41. If it is greater, by whom is the excess borne? by the haris or zamindars or tapedars or mukhtiarkars?

41. When there is no difference, nobody pays the excess.

42. Is the excess met out of a 'Rasai' fund maintained by the tapedars or mukhtiarkars?

42. No.

43. Is anything paid for water jars, cots or other furniture requisitioned or for materials used to build stables?

43. Nothing.

44. Do they obtain vegetables, and if so, on payment, from gardens attached to camping grounds or maintained by local funds?

44. There are no such gardens in my charge.

47. How far has it been possible to give practical effect to the rules of 1914? Have tapedars actually ceased to collect the supplies or are they only nominally provided by the zamindars?

47. In places where there are big zamindars they supply all the things except the bazar things, but where there are no big zamindars the tapedars collect supplies.

48. The rules are not liked by the big zamindars, who feel that all the burden falls upon them. It is very difficult to find a contractor, but even if one is found it will be impossible for low paid clerks and menials to purchase supplies from him at heavy rates as he cannot sell things at ordinary bazar rates for he will have to incur extra expenditure for the carriage of the supplies from place to place. At times there will be several officers touring in one taluka and he cannot appoint so many agencies for this little business by which he will practically gain nothing. In all the big villages there are banias' shops where provisions can be easily obtainable on cash payment. As regards milk, grass, fuel, etc., the local zamindars must make the arrangements and they must be forced to accept price thereof.

48. Have you any modifications to recommend or substitute for the rules of 1914? Would it be possible to find an independent contractor for each taluka or division in place of the tapedars and zamindars?

49. Have touring officers been able to give regular and timely intimation of their requirements and of their camps for the information of contractors and zamindars?

49. The timely intimation of camps is given but no intimation of requirements is ever given.

50. Have you any special reports on the working of the rules of 1914, or any special local orders?

50. No.

51. Do you give "Dhalis" of vegetables and fruits and presents of game or sheep to touring officers?

51. No.

52. What do you estimate to be the average cost of such "Dhalis" and sheep? And whence are they obtained?

52. This requires no reply when I do not give such things.

Lapo.

54. What do you understand by the term 'Lapo'?

54. 'Lapo' is an unlawful charge levied by the tapedar from landholders.

55. How many forms are there of unauthorized 'Lapo'?

55. There is only one form of unauthorized 'Lapo' in the Revenue Department.

56. By whom and from whom is each form of unauthorized 'Lapo' levied and for what ostensible purposes?

56. The tapedar levies lapo from the zamindars for making 'rasai.'

57. How is each form of unauthorized 'Lapo' levied? At fixed rates per year or per acre or per survey number or per assessment of land revenue or per camp?

57. It varies according to localities. In some places the tapedars charge one to four annas per acre, while in others at the rate of Rs. 3 to 5 per Rs. 100 of assessment, and in some one anna per rupee. The big zamindars do not pay at the above said fixed rates. They pay once a year a lump sum to the tapedar according to their wishes and the tapedar accepts whatever small sums he is given.

58. How far is unauthorized 'Lapo' utilized to cover the cost of 'Rasai' for touring officials? Is it converted for that purpose into a 'Rasai' Fund?

58. A part of this money is utilized to cover the cost of rasai for touring officers' establishments and is converted into a rasai fund.

59. If so, who manages the 'Rasai' Fund?

59. The tapedars themselves manage this fund.

60. How far is unauthorized 'Lapo' utilized for money presents to the private or official establishments of touring officials? What are the usual amounts of such presents and to what extent are they made out of the 'Rasai' Fund?

60. A portion of this fund is utilized for money presents. As the tapedars do this secretly I cannot say what amount each man receives.

61. How far is unauthorized 'Lapo' exacted for particular favours in matters of land revenue, irrigation, police and forests?

61. As regards revenue matters, the tapedars cannot do any favour or disfavour to the zamindar, who can discontinue payment of lapo altogether if he wishes. In the Police and Forest Departments there is no such thing as lapo but to the subordinates of the Public Works Department the zamindars do pay a fixed amount annually. The Public Works subordinates have got water in their hands and if a zamindar refuses to pay them they can stop his water-supply at a time when he needs it badly. In comparison with the tapedars' lapo, this is the worst form of lapo. In the former case it is obtained by begging while in the latter it is obtained by coercion. Besides this they get a fixed percentage from all the contractors of works under them. In the Revenue Department several persons have been criminally prosecuted and punished for these evil practices and this has had a salutary effect upon the members of that department but in the

Public Works Department I know of no such instance, hence they have been taking lapo and rasai without any restraint or fear. The zamindars fear the officials of the Public Works Department and the police much more than the officials of the Revenue Department as the former can injure them in the matter of their water-supply and the latter can deprive them of all the honours at any moment, hence the orders of the subordinates of these departments regarding rasai are obeyed more promptly than those of the Revenue Department. As regards the Forest Department, the rasai is made by those zamindars only who live near the forests and have got dealings with the officials of that department.

62. How far is unauthorized 'Lapo' utilized to mitigate the strictness of examinations of official records by the establishments of touring officials?

62. As far as I have seen, the examinations of my record have been very strict everywhere, but in some places lapo might have been utilized to mitigate the strictness of examinations of official records by the establishments of touring officials.

63. Has the levy of unauthorized 'Lapo' been affected by the rules of 1914?

63. Yes. It has decreased to a certain extent. Formerly it was considered the legitimate perquisite of a tapedar but now the people understand what it is and do not come forward with open hands as they used to do before. It cannot be totally denied that the tapedars do not take it. They do take it but as secretly as possible and accept whatever small sums they are given without a murmer. But this is the fault of the zamindars. Why do they pay it? The tapedar is not the arbiter of their destinies. He can do no harm to them. The times are changed now. It therefore entirely rests with the zamindars to stop this illegal practice if they wish it. It is the duty of the educated and influential zamindars to make extensive tours in the districts in order to educate public mind and preach to them that they must not pay lapo and rasai to the tapedar. If the tapedar refuses to take land revenue from them during the first 5 days of the instalment period, they must come to taluka head-quarters in the last 5 days and pay it before the Mukhtiarkar where the tapedar is bound to receive it.

64. Have you any special reports on the subject of unauthorized 'Lapo' or any local orders?

64. None.

65. Can you suggest any more effectual means for preventing the levy of unauthorized 'Lapo' than the rules of 1914? Could it be prevented by modifications of the rules of the Land Revenue Code?

65. If it is desired to stop lapo and rasai altogether by official hand, it is necessary to have the co-operation of the Mukhtiarkars and in my opinion this cannot be fully had unless their status is raised. I would suggest that the lower division of the gazetted officers should be abolished and the Mukhtiarkars should be brought on the same list with other gazetted officers of the upper division. Also this pre-English designation of 'Mukhtiarkar' should be done away with now and the Mukhtiarkars who are also the deputies of the Collector should be ranked with the Deputy Collectors on the same list like the class of the Sub-Judges. There should be no distinction whatever between a Deputy Collector and a Mukhtiarkar as there is none in the cadre of Sub-Judges. A Sub-Judge drawing Rs. 150 has the same status and designation as a Sub-Judge drawing Rs. 800. These officers get their promotion by seniority. Promotion by selection is quite unknown amongst them. Why should this pernicious practice be followed as regards the Mukhtiarkars? They must also get their promotion by seniority unless there is something very serious against an individual officer. These are the things which have made most of the Mukhtiarkars 'timid.' They dance attendance even upon petty clerks of their superior officers in order to please them so that they should not say anything against them to the officers and create hitches in their promotion. When the Mukhtiarkars' status is raised, there will be no need to examine taluka offices. In fact the examination of taluka offices by Deputy Collector's or Collector's establishments is responsible to a considerable extent for the continuance of this malpractice of rasai and cash payments to clerks. The Commissioner's occasional examination is quite enough for discovering mistakes of procedure as no other serious mistakes are ever noticed even if the examination is very strict. The touring of officers should also be as little as possible. The Commissioner's tour must be confined to district head-quarter towns and similarly the Collector's tour to taluka head-quarter towns. The Assistant or Deputy Collector should make his camps only in villages of considerable importance. They must take with them as few clerks and menials as possible and the time of touring should also be curtailed to a great extent and the touring officers directed to pass much of their time at the district head-quarter towns. Since long there has been a very great improvement in the Mukhtiarkars, most of whom are highly educated men and honest too, and they should therefore be relied upon as the field and remission inspections and examination of jamabandi accounts and other work done by them is quite thorough and satisfactory. Hence the occasional superintendence over their work by the Assistant or Deputy Collector will have the desired effect. In my opinion the Mukhtiarkars must be made quite independent of their superior officers' establishment, otherwise it will be quite impossible to stop these obnoxious practices. In order to save their skin and be not prejudiced by their superior officers, most of the Mukhtiarkars connive at these things. But if their status is raised and they are made independent they will certainly check these illegal practices by heavy hand. But before vigorous steps are taken to suppress

lapo and rasai, it is very necessary to consider the advisibility of increasing the pay and travelling allowance of clerks, village staff and menials, because in these days when everything is dear, it is very difficult for these admittedly low paid servants of Government to make both ends meet. In order to wipe off the fear of the Assistant or Deputy Collector's establishment from the mind of the tapedar, it is imperatively necessary that the transfer of the tapedars should only be made by the Collector with the consultation of the Mukhtiarkar, whose opinion should always be given weight to, since he is the proper person to know the worth of every tapedar serving under him. It cannot be prevented by any modifications of the Land Revenue Code Rules.

Chher.

66. What do you understand by the term 'Chher'?

66. Chher is the term applied collectively to a number of persons supplied by the zamindars for any Government or private work.

67. Who are the 'Chheras'?

67. Any one of these persons is called a chhera.

68. What kinds of labour are the 'Chheras' called on to perform?

68. The chheras pitch tents, fetch water, assist in closing breaches to canals and also assist in shikar.

69. Do the 'Chheras' hold their lands on express or implied conditions to perform such labour when demanded by their zamindars?

69. Most of the zamindars give their lands to haris upon the express condition that they will not refuse to do any work which the Government officials ask of their zamindars to do but the haris generally understand that apart from the field work, they have to do any other work which they will be called upon by the zamindars to perform.

70. When so employed, do they receive any remuneration in cash or kind from the zamindars? or from officials of Government?

70. They do not get any cash remuneration from the zamindars or from officials when so employed, but the zamindars feed them for the days they so work and the cost of their feeding is much more than the wages which they can get for the amount of work which they are required to do.

71. How far is casual paid labour available in your charge?

71. After the cultivation seasons are over, any number of men can be available.

72. Is any considerable staff of "beldars" maintained in your charge either by Local Fund or Government?

72. The Local Fund employs a good number of malhis for repairs to roads in my taluka.

73. How far are zamindars, if at all, bound to provide labour on the demand of officials of Government?

73. They are not bound to provide labour for any work, but they consider it a duty to help Government officers by supplying men to pitch their tents and keep things in them. The peasants do not follow any other profession except the cultivation and they pass most of their time lazily in their homes and if a few of them went and assisted an officer's men, they would lose nothing. If the zamindars do this little service to Government officers, no great harm is done; but on the contrary they feel proud that they have been of some service to officers of the Crown. I have seen some liberal minded officers giving these men a little bakshish for their trouble.

74. Are any lands held like those of the village servants of the Deccan on condition of rendering service to the community or to Government?

74. I do not know of any such grants in my taluka.

75. For what purposes do touring officers require labour on tour?

76. How many labourers do they require daily in camp?

77. How many more do they require when pitching or striking camp?

75 to 77. Labour is required for pitching tents, etc. Some officers want more while others less. It *depends upon the number of tents they carry. On an average they want from 15 to 30 men on the first and the last day for pitching and pulling down tents, and on the days* of halt 4 or 5 men are quite enough to do other work.

78. Whence do they obtain them?

78. The zamindar of the place supplies them.

79. Is anything paid for their labour or are they given anything by the zamindars?

79. As this is a trifling work because they are not detained the whole day, nobody pays them.

80. What would be the probable cost of substituting casual paid labour? Could this be obtained from the 'Rasai' contractor?

80. I cannot say, and the rasai contractor cannot supply labour without the assistance of the zamindar.

82. How do you obtain labour for shikar?

82. The zamindars supply labour for shikar.

83. What do they pay the men? Is there difficulty in making them accept payment?

83. I have never accompanied officers when they go out for shooting and I have therefore no personal knowledge as to whether they pay the men or not, but I am told that they always pay them something for their trouble.

84. Are they given anything by the zamindars?

84. I do not know this.

85. What labour, if any, is required to supplement the repair of the roads by the local authorities?

85. The road-repairing is all done by the Local Fund malhis and beldars in my taluka, but if a road is required to be repaired urgently and the Local Fund establishment cannot repair it in time the zamindars of that side only are required to supply their men for the purpose.

86. Are the labourers given anything for this work by you or the zamindars or the local officials?

86. The zamindars feed these people for the time they are on work.

87. What labour is required in case of floods and breaches of canal banks?

87. The zamindars supply their men for the purpose as they are also concerned in the matter.

88. Are the labourers given anything for this work by the zamindars or by Government?

88. The zamindars feed their men for the time and I do not know personally whether the zamindars are paid by Government or not, but I have learnt from some of my brother-mukhtiarkars that the zamindars are paid by the Public Works Department officers at the rate fixed in consultation with them.

89. How far, if at all, does the employment of the 'Chheras' intefere with cultivation and cause loss to themselves or the zamindars?

89. The zamindars supply men in such a way that their employment does not at all interfere with cultivation work.

90. How far does the employment of 'beldars' interfere with their ordinary work under the Local Boards?

90. Beldars are required to do the work only at head-quarter towns where chheras cannot be available and their absence from their legitimate duty does not interfere with their ordinary work.

91. Have you any special reports on 'Chher' or local orders?

91. None.

92. Do you consider 'Chher' should wholly or partly be suppressed, and if so, what orders would you recommend to be passed by Government.

92. For the speedy discharge of official duties, it is not desirable to stop this practice altogether because in emergencies like floods or breaches nothing can be done without the zamindari labour, but for other purposes as few men should be taken as possible and they should not be detained more than it is necessary. For shikar purposes the men must be paid fully for their work. The number of men required should be engaged beforehand and paid on the spot by the officer himself.

WRITTEN EVIDENCE OF MR. DILMURAD KHAN WD. KHAN SAHIB WADERO BAHADUR KHAN BALOCH.

Preliminary.

1. Name.

1. Wadero Dilmurad Khan wd. Khan Sahib Wadero Bahádur Khan Baloch.

2. Occupation.

2. Zamindar.

3. Extent of business or zamindari. Give amount of income-tax or land revenue.

3. Paying Rs. 8,000—10,000 as assessment.

4. Residence.

4. Resident of my own village, taluka Jacobabad, Upper Sind Frontier.

5. Public employment, if any, such as member of Municipality, Local Boards or Honorary Magistrate.

5. Member of the Taluka Local Board.

Rasai.

6. What do you understand by the term 'Rasai'?

6. Rasai means—making bandobast (supplying) of articles which cannot be taken with oneself.

7. How many years' experience have you had in making 'Rasai'?

7. I have experience since 8-10 years.

8. What are the camping grounds for which you have to make 'Rasai'?

8. Bahadur Khan village and Bhal or Pul (bridge) musafirkhana.

9. What officers frequent those camping grounds?

9. Deputy Commissioner and the Mukhtiarkar.

10. What supplies do those officers require for themselves?

10. Grass, fuel, milk, jars, cots, fowls, eggs and butter.

11. Whence do you get those supplies, namely, grain, rice, eggs, fowls, sheep, milk, butter, vegetables, bajri or juari stalks and firewood?

11. The above articles are given by us and we give no other articles.

12. Do you get them from your haris or from banias or from your own house or from other zamindars?

12. From our houses, *i.e.*, by me.

13. Do you pay for them, and if so, at what average rates?

13. We spend nothing on these articles nor we purchase them these.

14. Have milk, stalks and firewood market values beyond the neighbourhood of large villages and towns?

14. Milk, grass, fuel, &c. have got no value in the villages.

15. Do you get firewood from the jungles? Do you pay anything for it and what does it cost you to bring it to camp?

15. My own men bring them or they are supplied by haris who are bound to give according to the cultivation provisions and they too spend nothing.

16. What is the average daily cost of the supplies required by the officers themselves?

16. I cannot say how much they spend and have got no reason to inquire into this, such articles are not given.

17. Do you have to provide supplies also for the private servants and official staff of the officers?

17. Grass, fuel, cots milk are supplied. I give bread (meals) to Mahomedan peons according to Baloch system.

18. What is the average daily cost of such supplies?

18. Bread is distributed in great quantity hence no such account is kept 1 maund atta (flour) is required daily for guests though there is no camp (at my village).

19. Do you have to provide supplies also for the clerks of the officers?

19. Grass, fuel, milk, cots and jars.

20. What is the average daily cost of such supplies?

20. We spend nothing.

21. Do you have to provide water jars, cots or other furniture or materials for building stables?

21. Yes according to the question to answer 19 (jars, fuel, grass, milk and cots).

22. What does that cost you for each camp?

22. We do not spend anything.

23. Do you receive payment in full or in part from the officers and from their private servants, official staff and clerks?

23. We do not take money for articles as we do not spend anything.

24. If not, does the loss fall on your haris or on you ?

24. There is no loss to haris (cultivators) as well as to zamindars because no price is paid for the articles.

25. Do you have to provide quarters for the clerks ?

25. No.

26. If so, does it cost you anything and do you receive payment ?

26. I give no houses nor do I spend anything.

27. Do you have to provide camels, horses, carts or carriages ?

27. No.

28. If so, what does it cost you and do you receive payment ?

28. I take nothing as I spend nothing.

29. Do you have to make 'Rasai' for Mukhtiarkars, Public Works Supervisors, Police Inspectors and any other subordinate officials ?

29. Yes (grass, fuel, jars, cots, milk).

30. If so, what does it cost you and do you receive payment ?

30. I spend nothing as I do not purchase anything.

31. What is the aggregate cost to you each year of making 'Rasai' ?

31. I spend nothing as I do not purchase anything.

32. Do you make the 'Rasai' yourself or is it still actually made by the tapedars or by the contracting zamindars ?

32. We ourselves or our kamdars make rasai. There is no practice of making rasai through tapedars since 4-5 years.

33. How do you receive payment ? Do you prepare bills or do the tapedars ? Or are payments made through contracting zamindars ?

33. We give no such bills nor do we take money because we do not give any costly things.

34. Do you approve of the system of giving the contracts to zamindars or would you prefer the appointment of contractors independent of the tapedars and zamindars ?

34. It is very difficult to introduce this system in this district because according to Baloch system it is a disgrace not to entertain a guest.

35. Would it be possible to find such contractors for whole talukas or sub-divisions of the district ?

35. It will be very hard to get people because such thing has not been done before nor would the zamindars of the frontier like it.

36. What are your special objections to 'Rasai' and have you any special recommendations to make, as to the arrangements to be made for 'Rasai' by Government ?

36. I have no objection and I cannot give any opinion.

37. Do you present "Dhalis" of fruit, vegetables or sheep to any officers? If so, what does it cost you ?

37. I give a goat and dhali according to Baloch system to an officer who encamps at my village once a year. I spend nothing on the goat. The expenses on dhali, in my opinion, are trifling. I feel and think it a disgrace for me when any officer refuses to take my hospitality.

38. Do you consider the practice should be prohibited by Government ?

38. There is no harm to me nor do I wish that the Government should abolish this system. If Government or other officers think rasai to be a tyranny they will be good enough to order the touring of officers in small villages excepting in established headquarters to be abolished. By this the little rasai would disappear. It is very difficult to root out rasai without abolishing the touring of officers in Bahadri. The zamindars of the frontier would not like to see it rooted out, or to give contracts or to make any other changes, nor would they like to take price for grass, wood, jars, cots, milk and butter as it is a practice in the frontier to spend anything on the entertainment of guests and the zamindars consider it a pride and custom according to their religion to do so.

Lapo.

39. What do you understand by the term 'Lapo' ?

39. Lapo means giving of murad (perquisite) to all inferior Government servants at the time of reaping of harvest. Its other meaning was giving anaki before 4-5 years. But this system of giving anaki is not in vogue since 4-5 years. The payment of lapo to inferior Government servants of all departments according to their position continues on as usual. This is not compulsory. It is left to the sweet-will of the zamindars to pay this or not.

40. How many forms are there of unauthorised 'Lapo'? Is it levied only in the Revenue Department or also in the Public Works, Police and Forest Departments?

41. How is each form of unauthorised 'Lapo' levied? In lump sum or fixed rates per camp per acre or per survey number or per assessment of Land Revenue?

40 and 41. Vide No. 39.

42. By whom is each form of unauthorised 'Lapo' levied and for what ostensible purposes? By tapedars, abdars and daroghas, Sub-Inspectors and thanedars and, Forest Rangers?

42. The inferior servants take for themselves.

43. Is unauthorised 'Lapo' levied to cover the cost of 'Rasai' for touring officials, or do you have to pay 'Lapo' as well as make 'Rasai'?

43. For lapo I have said in the above answers. It is the same. We make rasai for above articles. Lapo is not taken for rasai.

44. Is unauthorised 'Lapo' levied for making money presents to the private or official establishments of touring officials or do you have to pay 'Lapo' as well as make such presents?

44. For lapo I have said above. I do not know whether kharchis are paid or not.

45. What are the usual amounts of such presents and for what purposes are they paid? Do they take the form of daily allowances?

45. There is no such practice.

46. Is unauthorised 'Lapo' exacted for particular favours, and if so, what, in matters of land revenue, irrigation, police and forests?

46. The lapo is paid to inferior servants at our will and according to their position. They have got no power to bestow any favour, nor lapo is given with such intention.

47. What are the usual amounts of such exactions and by whom are they exacted?

47. As there is no compulsion or as the amount is not fixed, no account is kept. I have already named those who take.

49. Has the amount been reduced by the rules of 1914, and the system of giving 'Rasai' contracts to zamindars?

49. Yes. It has decreased after the circulars of 1914 but there is no practice of employing contractors.

50. Has the amount been reduced by the system of payments of land revenue direct to the Mukhtiarkars?

50. It has decreased.

51. Have you any special recommendations for the prevention of 'Lapo'? Could it be stopped by modifications of the Revenue or Police system or any other special orders of Government?

51. In my opinion the pay of the inferior Government servants should be raised if this lapo system is to be abolished by any other means but if the inferior servants get good pay for their livelihood this system will be nowhere seen.

Chher.

52. What do you understand by the term "Chher"?

52. According to cultivation system haris are collected and they are pledged to help us or Government servants.

53. Who are the 'Chheras'?

53. Haris are chheras.

54. What kinds of labour are the 'Chheras' called on to perform?

54. For removing sluice from canals, for excavation, for checking breach of canals, inundations, for arranging for Government camps, for our facility and for the facility of other people and Government servants, and in special cases for repairing the roads near our villages.

55. Do the 'Chheras' hold their lands on express or implied conditions to perform such labour when demanded by their zamindars?

55. This condition (*i.e.* of giving help) is imposed on them at the time of first engaging them for cultivation.

56. When so employed, do they receive any remuneration in cash or kind from the zamindars? Or from the officers of Government?

56. They are given land for cultivation and are subjected to batai rules because of the above condition. They are fed twice a day at the time of chher.

57. How many 'Chheras' are required at the camps of different officers?

57. Ten to fifteen chheras are required when big officers come on tour.

58. How many are required daily for bringing supplies, water, stalks and wood? How many more for preparing the ground and pitching and striking the camps?

58. Four or five chheras are required for daily use and 10-15 at the time of pitching and unpitching tents and for arranging camping ground.

59. Do they get anything for these services from the officers or from the zamindars?

59. Chheras get nothing excepting meals (bread).

60. How many 'Chheras' are required for shikar?

60. There is no practice of giving chheras at the time of shikar but if 5-8 chheras are supplied under special circulars the officers pay them reasonable kharchis.

61. Do they come willingly or not and do they get anything from the officers or from the zamindars?

61. Same as above. They are bound under the cultivation rules.

62. How many 'Chheras', if any, are required for supplementing repairs to the roads by the Local Boards?

62. Yes in special cases for facility of people, and officers chher is supplied. But this occurs rarely as there is local establishment here.

63. Are such repairs of benefit to the public as well as to the officers?

63. I have replied this in the above answers.

64. Do they get anything for such labour from the officers, zamindars or Local Boards?

64. They get nothing from Government or zamindars as they are bound according to cultivation rules. They get bread only from zamindars.

65. How many 'Chheras' are required in case of floods and breaches of canal banks?

65. There is no fixed amount.

66. Do they get anything for such labour from the zamindars or officers of Government?

66. I have above said about this.

67. Does the employment of 'Chheras' interfere with cultivation and cause loss to themselves and the zamindars?

67. Zamindars and haris would not experience any inconvenience nor would they suffer.

68. How far is casual paid labour available in your neighbourhood?

68. There are no labourers (working on daily wages) in our village.

69. Could it be procured by a contractor independently of the zamindars?

69. No contractor will be able to get labourers without the help of zamindars.

70. Do you consider 'Chher' ought to be abolished or modified in any way by Government?

70. As there is no compulsory chher and as none is taken except under special cases when there is good to be done to public and when it is not considered a trouble it is not proper therefore to do away with chher.

WRITTEN EVIDENCE OF KHAN SAHIB SAIF-AL-DIN.

1. Name.	1. Khan Sahib Saif-al-din, zamindar, pattadar.
2. Occupation.	2. Zamindari.
3. Extent of business or zamindari. Give amount of income-tax or land revenue.	3. I pay about Rs. 12,000 assessment.
4. Residence.	4. Kot Sultan, taluka Shikarpur,
5. Public employment, if any, such as member of Municipality, Local Board or Honorary Magistrate.	5. Local Board member.
	Rasai.
6. What do you understand by the term 'Rasai'?	6. Providing supplies for touring officials.
7. How many years' experience have you had in making 'Rasai?	7. Thirty-five years.
8. What are the camping grounds for which you have to make 'Rasai'?	8. Kot Sultan.
9. What officers frequent those camping grounds?	9. The Collector, the Assistant Collector, the Deputy Collector, the Mukhtiarkar, the Inspector, the Superintendent of Police, the tapadar, the supervising tapadar and the thanedar.
10. What supplies do those officers require for themselves?	10. Provisions for themselves and feed for their horses, mutton, milk, grass, eggs, butter, fowls, grain, firewood and vegetables.
11. Whence do you get those supplies, namely, grain, rice, eggs, fowls, sheep, milk, butter, vegetables, bajri or jowari stalks and firewood?	11. Whatever supplies are to be obtained from banias are obtained from them and the rest, *viz.*, grass, firewood, mutton, eggs, butter, are suppiled by me and my haris.
12. Do you get them from your haris or from banias or from your own house or from other zamindars.	12. This has been answered under No. 11.
13. Do you pay for them, and if so, at what average rates?	13. I pay for the supplies that I obtain from others.
14. Have milk, stalks and firewood market values beyond the neighbourhood of large villages and towns?	14. Yes. They have market value.
15. Do you get firewood from the jungles? Do you pay anything for it and what does it cost you to bring it to camp?	15. I ask my haris to bring firewood from the jungle. In return I show them consideration at the batai.
16. What is the average daily cost of the supplies required by the officers themselves?	16. The daily cost is within Rs. 10, provided their demands are moderate; otherwise it exceeds Rs. 10.
17. Do you have to provide supplies also for the private servants and official staff of the officers?	17. Yes.
18. What is the average daily cost of such supplies?	18. I cannot estimate it as no account is kept.
19. Do you have to provide supplies also for the clerks of the officers?	19. Yes.
20. What is the average daily cost of such supplies?	20. I cannot say from memory.
21. Do you have to provide water jars, cots or other furniture or material for building stables?	21. Yes.
22. What does that cost you for each camp?	22. I cannot say. The cost depends upon the number of men. It has never been worked out.
23. Do you receive payment in full or in part from the officers and from their private servants, official staff and clerks?	23. High officials pay through their butlers. As regards their clerks and private servants and official staff, I do not remember, but some payment is made.
24. If not, does the loss fall on your haris or on you?	24. The loss falls on haris as well as on us.
25. Do you have to provide quarters for the clerks?	25. If they have no rowtis with them, I place my otak at their disposal.
26. If so, does it cost you anything and do you receive payment?	26. I receive no payment.

27. Do you have to provide camels, horses, carts or carriages?

27. If any one has no camels of his own, I provide conveyance.

28. If so, what does it cost you and do you receive payment?

28. I receive no payment for my own animals.

29. Do you have to make 'Rasai' for mukhtiarkars, public works supervisors, police inspectors and any other subordinate officials?

29. Yes, according to the status of the official concerned.

30. If so, what does it cost you, and do you receive payment?

30. No.

31. What is the aggregate cost to you each year of making 'Rasai'?

31. I cannot give the figure.

32. Do you make the 'Rasai' yourself or is it still actually made by the tapedars or by the contracting zamindars?

32. I make rasai myself.

33. How do you receive payments? Do you prepare bills or do the tapedars? Or are payments made through contracting zamindars?

33. Part payment is made on the bills presented as stated in No. 23.

34. Do you approve of the system of giving the contracts to zamindars or would you prefer the appointment of contractors independent of the tapedars and zamindars?

34. There should be contractors independent of zamindars and tapadars.

35. Would it be possible to find such contractors for whole talukas or sub-divisions of the district?

35. Yes.

36. What are your special objections to 'Rasai' and have you any special recommendations to make as to the arrangements to be made for 'Rasai by Government?

36. Rasai should be stopped. Officials' tours should be curtailed. Smaller establishment should be taken on tour. Cases should be fixed for hearing at taluka head-quarters. Kacheris, etc., should be held at head-quarters. Officers themselves should keep an eye on things.

37. Do you present 'Dhalis' of fruit, vegetables or sheep to any officers? If so, what does it cost you?

37. Yes, if I grow vegetables on my wells and in my gardens.

38. Do you consider the practice should be prohibited by Government?

38 The practice of giving vegetables growing in one's own garden should not be stopped.

Lapo.

39. What do you understand by the term 'Lapo'?

39. Means a fixed sum or anagi annually paid according to custom.

40. How many forms are there of unauthorised 'Lapo'? Is it levied only in the revenue department or also in the public works, police and forest departments?

40. Anagi or annuity is levied in all departments.

41. How is each form of unauthorized 'Lapo' levied? In lump sum or fixed rates per camp or per acre or per survey number or per assessment of land revenue?

41. As in No. 40.

42. By whom is each form of unauthorized 'Lapo' levied and for what ostensible purposes? By tapedars, abdars and daroghas, sub-inspectors and thanedars and forest rangers?

42 As in No. 40. It is levied by all in connection with matters connected with my lands.

43. Is unauthorized 'Lapo' levied to cover the cost of 'Rasai' for touring officials or do you have to pay 'Lapo' as well as make 'Rasai'?

43. It is levied by them for themselves. We do rasai in addition.

44. Is unauthorized 'Lapo' levied for making money presents to the private or official establishments of touring officials or do you have to pay 'Lapo' as well as make such presents?

44. I pay lapo to peons, butlers, tapadars, supervising tapadars, kotars, etc.

45. What are the usual amounts of such presents and for what purposes are they paid? Do they take the form of daily allowances?

45. I do not remember how much is paid to each.

46. Is unauthorized 'Lapo' exacted for particular favours and if so what in matters of land revenue, irrigation, police and forests?

46. It is paid in accordance with custom and without reference to particular favours. In other departments, it is similarly levied.

47. What are the usual amounts of such exactions and by whom are they exacted?

47. Answered under No. 46.

48. What do you have to pay each year in the aggregate on account of 'Lapo' and exactions of the nature of 'Lapo'?

48. I do not remember.

49. Has the amount been reduced by the rules of 1914 and the system of giving 'Rasai' contracts to zamindars?

49 No.

50. Has the amount been reduced by the system of payments of land revenue direct to the mukhtiarkars?

50. No.

51. Have you any special recommendations for the prevention of 'Lapo'? Could it be stopped by modifications of the revenue or police systems or any other special orders of Government?

51. Tapadars and supervising tapadars should have nothing to do in matters such as rasai, recoveries, mutations, etc., in which they can fleece zamindars. Similar steps should be taken in the case of other departments.

Chher.

52. What do you understand by the term 'Chher'?

52. Chher means haris made to work.

53. Who are the 'Chheras'?

53. Generally they are haris.

54. What kinds of labour are the 'Chheras' called on to perform?

54. Doing work at camps, closing breaches and repairing roads, etc.

55. Do the 'Chheras' hold their lands on express or implied conditions to perform such labour when demanded by their zamindars?

55. Yes.

56. When so employed do they receive any remuneration in cash or kind from the zamindars or from the officers of Government?

56. We give them food. Sometimes the Public Works authorities give them at the time of breaches. Others do not give.

57. How many 'Chheras' are required at the camps of the different officers?

57. The number of chheras required depends on the amount of the work at a particular time.

58. How many are required daily for bringing supplies, water, stalks and wood? How many more for preparing the ground and pitching and striking the camps?

58. They do all manner of work.

59. Do they get anything for these services from the officers or from the zamindars?

59. As in No. 56.

60. How many 'Chheras' are required for shikar?

60. There is no shikar in my part of the country.

61. Do they come willingly or not and do they get anything from the officers or from the zamindars?

61. As in No. 56.

62. How many 'Chheras,' if any, are required for supplementing repairs to the roads by the Local Boards?

62. The number supplied depends upon the extent of holding of a zamindar.

63. Are such repairs of benefit to the public as well as to the officers?

63. Yes.

64. Do they get anything for such labour from the officers, zamindars or Local Boards?

64. As in No. 56. They get nothing from Local Boards.

65. How many 'Chheras' are required in case of floods and breaches of canal banks?

65. Each zamindar is called upon to supply a certain number fixed with reference to his holding.

66. Do they get anything for such labour from the zamindars or officers of Government?

66. The Public Works Department officers pay them something for food.

67. Does the employment of the 'Chheras' interfere with cultivation and cause loss to themselves and the zamindars?

67. Yes.

68. How far is casual paid labour available in your neighbourhood?

68. Such labour is available.

69. Could it be procured by a contractor independently of the zamindars?

69. Yes.

70. Do you consider 'Chher' ought to be abolished or modified in any way by Government?

70. It should be stopped.

ORAL EVIDENCE OF KHAN SAHEB SAIF-AL-DIN.

To the Chairman—

I am also a jagirdar.

I cannot give the average cost as I do not keep accounts.

About 24 or 25 chheras are required for each camp.

Thirty or 40-50 have to be given for repairing roads.

I supply 50-70 chheras for canal breaches.

Both rasai and lapo are equally bad; lapo is quite separate from rasai.

Rasai is not a gentleman's business. It has nothing to do with hospitality.

To the Honourable Mr. Harchandrai —

I was appointed contractor for the camp of the Assistant Collector after the circular of 1914. I cannot say what happened; my servants made rasai. My servants were beaten. Things went on as before.

We respectable people do not make rasai but we depute our servants to do rasai. Tapadars also helped in making rasai. I am not prepared to answer about the instance referred to in connection with the Assistant Collector's camp.

To the Chairman —

Payment of lapo has been going on as long as I have lived. Anagi has been going on from ancient times.

To the Honourable Mr. Ghulam Hussain—

There are bania shops at Sultan Kot. All supplies can be obtained in the bazar, even eggs, fowls and mutton. There are 2 or 3 butcher's shops.

The tapadars used to make rasai before 1914. Tapadars used to take supplies from all zamindars in the neighbourhood. I always used to make rasai myself in my own village.

Money has also to be paid when occasion arises in addition to lapo.

For the Collector's camp are required 6-12 eggs, 2 or 3 fowls, ¼ seer of butter, 1 or 2 seers of mutton, each day. Superior officers pay for their supplies. Our kamdars perhaps do receive the payment.

I have lands in Jacobabad.

To Mr. Sawhney—

If the zamindars feed the chheras the zamindars are paid, but it may or may not be the full payment.

To Mr. Mahmud Shah—

In our village labourers can be had other than zamindars' men. You will surely get labourers from smaller villages for they come from the smaller villages to bigger villages. I cannot say about the contractor; surely when you pay, you can get labour.

WRITTEN EVIDENCE OF MR. MURLIDHAR.

1 Name. — 1. Murlidhar Jeramdas Panjabi.

2. Occupation. — 2. Zamindar and pleader.

3. Extent of business or zamindari. Give amount of income-tax or land revenue. — 3. Paying Rs. 800 as income-tax and about Rs. 1,000 as land assessment.

4. Residence. — 4. Shikarpur (Sind).

5. Public employment, if any, such as member of Municipality, Local Board or Honorary Magistrate. — 5. Municipal Councillor, Chairman of the Shikarpur Education Society, Chairman of the Society for the Prevention of Cruelty to Animals.

Rasai.

6. What do you understand by the term Rasai'? — 6. By rasai I understand, contributions made by zamindars, villagers and cultivators, in cash and kind for the feeding and comforts of touring officers, their private servants, such as butler, cook, syce and camelmen and for their office establishment including peons.

7. How many years' experience have you had making 'Rasai'? — 7. About 25 years.

8. What are the camping grounds for which you have to make 'Rasai'? — 8. Chief camping ground is Shikarpur. Small camping places are Machi village, Kakepota village, Gindals village, &c., my lands being only a couple of miles from Shikarpur.

9. What officers frequent those camping grounds? — 9. All divisional, district and Sind officers encamp at Shikarpur. The taluka and divisional officers encamp in the villages.

10. What supplies do those officers require for themselves? — 10. The requirements of officers depend more or less upon each individual but it is generally the butler or the havaldar or the cook who issues orders for supplies and these consist of flour, rice, lot of eggs and fowls, vegetables, butter, fruits, meat, milk and other luxuries, many times over the quantity required by the officer. In addition to the savings from the supplies taken in the name of the officers, the butler, the cook and other private servants take milk, meat, rice and atta for themselves also. They eat to their heart's content and then waste a good deal without the slightest pity for the contributors.

11. Whence do you get those supplies, namely, grain, rice, eggs, fowls, sheep, milk, butter, vegetables, bajri or jowari stalks and firewood?
12. Do you get them from your haris or from banias or from your own house or from other zamindars?
— 11 and 12. We pay in cash but our haris give kids, goats, sheep, milk, butter and juari stalks and sometimes fowls if they have any.

13. Do you pay for them, and if so, at what average rates? — 13. We don't pay the haris for the articles they give in rasai. We only allow them to retain good lands for cultivation from year to year if they do not fail in making rasai.

14. Have milk, stalks and firewood maket values beyoud the nighbourhood of large villages and towns? — 14. Milk, stalks and firewood have good market value everywhere but with us they have high value. Even in remote villages juari or bajri stalks cannot be had for less than Rs. 10 per hundred bundles called bund (about 2 feet in circumference). In Shikarpur they are sold now at about Rs. 15 per hundred. Fuel too has value everywhere. In small and distant villages they cost about Rs. 2 per cart-load while in Shikarpur a cart-load will cost at least Rs. 3 or 4.

15. Do you get firewood from the jungles? Do you pay anything for it and what does it cost you to bring it to camp? — 15. There are no jungles in or near our lands. Fuel has to be brought from distant forests.

16. What is the average daily cost of the supplies required by the officers themselves? — 16. The average daily cost of the supplies required by any officer depends upon the officer's position and the number of his private servants and the number of guests or friends he entertains. Roughly speaking, the cost of the Mukhtiarkar's supplies will be about Rs. 3, of a Deputy Collector about Rs 5, of an Assistant Collector Rs. 10 to 15, of a Collector about Rs. 20 and of the Commissioner about Rs. 50 per day.

17 to 20. Of course supplies have to be provided for all the members of the touring officer's party, including clerks, munshis, private servants of each member of the staff, their camelmen, cartmen and peons. Others who become guests of the officers or the staff also partake of the rasai. The daily cost of rasai for clerks depends upon various circumstances but the average total cost of one camp of 3 or 4 days duration of an Assistant Collector used to be calculated at Rs. 50 or 60, of a Collector at Rs. 200 to 300, of the Commissioner Rs. 800 to 1,000. English vegetables, fruits and tinned articles are also sent for from big places.

17. Do you have to provide supplies also for the private servants and official staff of the officers?

18. What is the average daily cost of such supplies?

19. Do you have to provide supplies also for the clerks of the officers?

20 What is the average daily cost of such supplies.?

21 and 22. In big towns water jars and cots are obtained from the rasai fund except furniture which we lend for use of officers but in the muffasil, often all the cots and sometimes even beddings are taken away from the villagers. Even sick inmates are thrown on the floor and cots taken away. Peons and camelmen also insist upon sleeping on cots even though the zamindars and mukhi of the village may have to sleep on the floor.

21. Do you have to provide water jars, cots or other furniture or material for building stables?

22. What does that cost you for each camp?

23. Yes. Nominal bills are prepared and paid for but they contain only a fraction of the actual supplies taken and the amount of these bills is very often taken as bakshish by the officers' private servants.

23. Do you receive payment in full or in part from the officers and from their private servants, official staff and clerks?

24. The loss falls upon us as well as upon our haris as we both contribute to the rasai.

24. If not does the loss fall on your haris or on you?

25. No. I have never provided quarters to the clerks but I know that the best houses in the village are vacated by the owners and used by officers and clerks.

25. Do you have to provide quarters for the clerks?

26. It costs the owners and occupiers a good deal in their comforts, &c., no payment is ever made in the shape of rent.

26 If so, does it cost you anything and do you receive payment?

27 and 28. Not I, but zamindars living away from big towns have sometimes to provide camels or horses or carts or carriages. Several times I have seen a camel or a carriage of a zamindar in daily attendance upon an officer on tour and it is never paid for.

27. Do you have to provide camels, horses, carts or carriages?

28. If so, what does it cost you and do you receive payment?

29 and 30. Living in a big town as I do, I have not to make rasai of the Public Works Department or of the police. In these big places the rasai of the police is made from the carriage clerk's fund and such other sources. In the villages the police levy their rasai directly from the bania or the zamindar or the villager and do not hesitate even to use violence Seldom does a policeman in the muffasil purchase his requirements.

29. Do you have to make 'Rasai' for mukhtiarkars, public works supervisors, police inspectors and any other subordinate officials?

30. If so what does it cost you, and do you receive payments?

The Public Works Department get rasai in big places from their contractors and in small places from the zamindars and the cattle grazers. The Public Works Depertment have their separate fund for rasai.

31. I own lands in partnership with others and my share is about three-eighths. We pay in all Rs. 100 as lapo which includes rasai contribution though formerly we paid much more. My land is given on lease but I have now a share in bhatai also.

31. What is the aggregate cost to you each year of making 'Rasai'?

32 and 33 I do not make rasai. It is still the tapedar and the taluka head munshi who have charge of the rasai fund and it is they who make rasai.

32. Do you make the 'Rasai' yourself or is it still actually made by the tapedars or by the contracting zamindars?

33. How do you receive paymant? Do you prepare bills or do the tapedars? Or are payments made through contracting zamindars?

34. I am strongly against the zamindar or any revenue official being allowed any hand in the making of rasai. I am in favour of an independent contractor who should get some fixed salary in addition to his fixed charges for supplies.

34. Do you approve of the system of giving the contracts to zamindars or would you prefer the appointments of contractors independent of the tapedars and zamindars?

35. It will be easy to get such contractors if Government make it worth their while. In my opinion some fixed salary plus some commission on supplies will be sufficient emoluments to attract good men.

35. Would it be possible to find such contractors for whole talukas or sub-divisions of the district?

36. What are your special objections to 'Rasai' and have you any special recommendations to make, as to the arrangements to be made for 'Rasai' by Government?

36. My objections to rasai are as follows :—

(*a*) Rasai is a form of corruption and demoralises the giver, the intermediary and the taker.

(*b*) It puts the people and the Government servants on terms of giving and receiving bribes in a systematic way and leads to other corrupt practices and favouritism.

(*c*) It works great hardships upon the middle and the poor classes. The Government servants in all important departments who have to deal directly with the people, insist upon rasai and claim it as of right and exact it even by violence, &c.

(*d*) Every one in the country knows that his work and conduct will be recommended and recognised as meritorious or otherwise according to the rasai he makes. Recommendations for chairs and licences for guns in most cases proceed upon this basis. Even the highest officials accept these reports and act upon them. They thus fail to know true facts.

(*e*) Failure in making rasai is very often the cause of many false reports and prosecutions.

(*f*) I must admit that favours, sometimes at the cost of Government work, are often shown in consideration of rasai.

(*g*) Rasai is in fact an evil system prejudicial to the interests of Government as well as people.

If rasai is to be seriously stopped three things are very necessary to be done, *viz.*, (1) independent and salaried contractors for providing supplies should be engaged and their bills should be paid directly from the Treasury; (2) unnecessary tour, especially of high officials to remote and small places should be cut down and the touring staff of each official should be reduced to minimum; (3) an independent and mixed committee of officials and non-officials be appointed for the purpose of watching the working of preventive measures and of hearing all complaints in connection with rasai. I am emphatically of opinion that nothing important and lasting could be achieved unless such a committee is brought into existence. The people are under a firm belief that all these efforts of Government are only a sort of show and that in spite of circulars to the contrary if they fail to make rasai they will still incur the displeasure of their officers. They have had long and bitter experience that nothing will save them from the wrath of their officers and that if they complain, it will be the same officers or their superiors, who themselves receive such rasai from them, who will investigate their complaints so that they will come out the worst. The fate of the recent rasai complaint of Garhi Yasin taluka is an instance in point. This case will make a firm impression in the whole taluka and beyond, that not only must they never complain against rasai but that they should submit to the exactions without a murmur. The Rohri case is another instance in the present year. Both these cases have not been property dealt with.

37. Do you present 'Dhalis' of fruit, vegetables or sheep to any officers? If so, what does it cost you?

37. No, I do not present dhalis to Revenue officers, but I do sometimes send some fruit as social or friendly presents. It costs me very little.

38. Do you consider the practice should be prohibited by Government?

38. I do think it necessary that Government should prohibit this practice of dhalis being given by zamindars or contractors or subordinates.

Lapo.

39. What do you understand by the term 'Lapo'?

39. Lapo I understand to be a contribution by a zamindar, great part of which will go to rasai and the rest to the tapadar and upwards.

40. How many forms are there of unauthorised 'Lapo'? Is it levied only in the revenue department or also in the public works, police and forest departments?

41. How is each form of unauthorised 'Lapo' levied? In lump sum or fixed rates per camp, per acre or per survey number or per assessment of land revenue?

42. By whom is each form of unauthorized 'Lapo' levied and for what ostensible purposes? By tapedars, abdars and daroghas sub-inspectors and thanedars and forest rangers?

40 to 42. I do not know exactly.

43. Is unauthorized 'Lapo' levied to cover the cost of 'Rasai' for touring officials or do you have to pay 'Lapo' as well as make 'Rasai'?

43. As said before, I pay only lapo which includes my share of rasai; further rasai in kind is made by my haris.

44. Is unauthorised 'Lapo' levied for making money presents to the private or official establishments of touring officials or do you have to pay 'Lapo' as well as make such presents?

44. A part of lapo is used for making money presents to private and official establishment. We pay, separately, to peons what is called salami.

45. What are the usual amounts of such presents and for what purposes are they paid? Do they take the form of daily allowances?

45. I do not know.

46. Is unauthorized 'Lapo' exacted for particular favours, and if so what, in matters of land revenue, irrigation, police and forests?

46. The only favours expected in return for lapo are—

(*a*) that subordinate officials will refrain from poisoning the ears of the officers and that unnecessary and petty complaints of a harrassing nature will not be made;

(*b*) that a recommendation for a chair or license or some such honour will be made;

(*c*) in the case of the police rasai is submitted to in order to save oneself from false cases or false reports being made that he is a bad character or is helping or harbouring thieves or does not help Government, or in order to save oneself from other petty indignities. It is, however, different in the Public Works Department, though I have no personal experience of it.

47. What are the usual amounts of such exactions and by whom are they exacted?

47. Cannot say exactly.

48. What do you have to pay each year in the aggregate on account of 'Lapo' and exactions of the nature of Lapo'?

48. We pay about Rs. 100.

49. Has the amount been reduced by the rules of 1914, and the system of giving 'Rasai' contracts to zamindars?

49. Rasai has not decreased at all in the case of uneducated zamindars, and the rules of 1914 and the system of giving rasai contracts to zamindars have had very little effect; on the contrary there has been greater burden on the zamindars.

50. Has the amount been reduced by the system of payments of land revenue direct to the mukhtiarkars?

50. Yes, to some extent.

Chher.

52. What do you understand by the term 'Chher'?

52. Chher means forced labour. It also means labour procured through a zamindar for Government officers or by a zamindar for his zamindari purposes.

53. Who are the 'Chheras'?

53. Chheras are haris of a zamindar working gratis or on getting food only or on getting nominal payments.

54. What kinds of labour are the 'Chheras' called on to perform?

54. Chheras work for the zamindar or for Government officers at the instance of the zamindar.

55. Do the 'Chheras' hold their land on express or implied conditions to perform such labour when demanded by their zamindars?

55. The system has become so common and recognised that it is not at all necessary to make any express stipulation; so that if a hari does not come to work as a chhera when called he has to pay the charges of engaging a coolie on his behalf.

56. When so employed, do they receive any remuneration in cash or kind from the zamindars? or from the officers of Government?

56. Sometimes they are only fed by the zamindar and sometimes they receive payments also from the zamindar or from the Public Works Department, but for preparing camping grounds, fetching supplies or otherwise serving officers encamped there, they never get payment.

57. How many 'Chheras' are required at the camps of the different officers?

58. How may are required daily for bringing supplies, water, stalks and wood? How many more for preparing the ground and pitching and striking the camps?

57 and 58. The higher the officer the greater the number of chheras required for his camp. Usually a very much larger number than required is kept waiting, day and night; they are treated like slaves.

59. Do they get anything for these services from the officers or from the zamindars?

59. They get only food from the zamindar at very late hours for all their labour and no payment.

60. How many 'Chheras' are required for shikar?

60. The number of chheras required for shikar varies with the position of the officer and the means of the zamindar or zamindars making the arrangements. Very often hundreds are thus employed in arranging for a high officer's shikar.

61. Do they come willingly or not and do they get anything from the officers or from the zamindars?

61. A chhera seldom comes to work for officers willingly, but since he feels that his livelihood and the welfare of his zamindar depend upon his compliance, he submits as a matter of course. He gets only food from his zamindar and some slight favours.

62. How many 'Chheras,' if any, are required for supplementing repairs to the roads by the Local Boards?

62. I cannot give the number, but it depends upon the position and means of the zamindar contributing chheras.

63. Are such repairs of benefit to the public as well as to the officers?

63. Of course they are of benefit to the officer and to the public.

64. Do they get anything for such labour from the officers, zamindars or Local Boards?

64. Sometimes they do get wages for repairing the roads either from the zamindar or from the Local Board.

65. How many 'Chheras' are required in case of floods and breaches of canal banks?

66. Do they get anything for such labour from the zamindars or officers of Government?

65 and 66. A very large number of chheras is required in case of floods and for repairs of breaches and they are contributed by zamindars according to requirements. They are fed by their zamindar and in some cases by the Public Works Department, and they sometimes get a part of the money sanctioned for payment to them.

67. Does the employment of the 'Chheras' interfere with cultivation and cause loss to themselves and the zamindars?

67. The employment of chheras does interfere with their cultivation and cause loss to them and to their zamindars whenever it is their business season or when they are made to work without payment or under hard conditions.

68. How far is casual paid labour available in your neighbourhood?

68. As much casual paid labour as is required is available in my neighbourhood.

69. Could it be procured by a contractor independently of the zamindars?

69. Yes, any contractor can get casual labour on proper payment of wages.

70. Do you consider 'Chher' ought to be abolished or modified in any way by Government?

70. I am of opinion that chher ought to be abolished except on occasions of emergencies such as floods or sudden breaches. No chher should be employed for repairing roads or preparing camping grounds or pitching tents or carrying supplies for officers.

ORAL EVIDENCE OF MR. MURLIDHAR JERAMDAS.

To the Chairman—

The carriage clerk is a policeman deputed to look after hackney carriages.

I live in Shikarpur. My zamindari is near Shikarpur which is a very large town. What I have said with regard to my zamindari refers to zamindari near that town. I move about the three districts of Larkana, Sukkur and Jacobabad in the course of my professional duties and know almost all the villages of these districts and I am frequently in communication with zamindars and officials. My rasai on those occasions is made by the officials or zamindars with whom I stop. When I have had to make my own arrangements I have had no difficulty in getting supplies on payment. When I have no cook I have to pay rather more than in Shikarpur. My evidence does not refer to the town of Shikarpur only but also to parts of districts away from the big towns.

To the Hon'ble Mr. Harchandrai—

My remarks also apply to the small villages of the district of Upper Sind Frontier.

It is not a fact that rasai in the Upper Sind Frontier district is done as a matter of hospitality. The evils of rasai are just as much in the Upper Sind Frontier district, as in other districts. The state of rasai is the worst in Larkana, next comes Jacobabad and last, the Sukkur district.

I also know personally of the Shikarpur Horse Show rasai.

The aggregate contribution towards the Shikarpur Horse Show by zamindars comes to Rs. 1,500 to 2,000, besides karbi, patal and fuel. The amount of the expenses is first drawn from the pay of the tapedars and then recovered from the zamindars. I do not agree with Mr. Asardas' estimate of Rs. 200 to 500 for a Commissioner's camp which very likely applies to Lower Sind. In my opinion the correct estimate is from Rs. 800 to 1,000 as rasai for Commissioner in Sind's camp for Upper Sind. That is the average cost.

The butler's payment amounts to one-tenth of the total cost of rasai. He takes a lump sum under the name of kilo khorani, that is to say, driving in the first peg of the tent.

There are generally 2 or 3 camps in one taluka and the highest amount is paid for the first camp. It would be about Rs. 100. I have, on two occasions, personally seen that sum paid. I was present on one occasion when the butler threatened the Mukhtiarkar as Rs. 100 only were paid to him; the Mukhtiarkar promised to pay more at the next camp. That same butler used to get as much as Rs. 300 at Jacobabad for one camp. The Mukhtiarkars were afraid of losing their service unless they submitted to the butler's exactions. In Kambar taluka that butler got Rs. 1,400 for 3 camps. This I learnt from zamindars. The zamindars made complaints to me privately but through fear of the results they made no complaints in court. That refers also to zamindars of the Upper Sind Frontier except in the case of big Sardars who are heads of tribes.

It might be true that milk, karbi and fuel had no market value 15 years ago away from big towns. They certainly have a market value now. This change is due to the decrease in cattle, high prices for labour, increased demands of towns and also the extension of railways. These articles could be procured by the officers at their camp without any difficulty.

As a matter of fact hawkers carry the necessary supplies to cultivators when they are scattered miles away at their cultivations. Such hawkers would attend camps if they were sure to get the price of the things supplied. The prices would be a little higher than those prevailing in big towns. They would probably be 10 or 20 per cent. higher than in towns. I think a hawker bania could probably accompany camps just as the regimental bania accompanies the regiment. They would also make arrangements for perishable supplies, *e.g.*, eggs, fowls, when they got to know the needs of the camp.

The circular of 1914 has not effected any improvement; quite the contrary. Now we have to pay both rasai and lapo whereas formerly rasai was included in lapo. I should say about one-third of rasai goes for lapo. I have no personal means of knowledge of the exact proportion. I think abolition of rasai will in the long run result in abolition of lapo. The reason is that rasai is given as an excuse for the levy of lapo and the exact amount spent on rasai is not known to zamindars. If rasai were abolished, zamindars would refuse to pay any thing for lapo.

To some extent they pay lapo to avoid worries and exactions and with a view to getting favours as regards their lands One year I did not pay lapo consequently my boundary marks were reported to be out of order to the Mukhtiarkar.

Rasai has decreased in certain individual cases of officers but not as a general rule.

I did not discontinue lapo after the circular of 1914 for I heard that the Assistant Collector at one camp had said that the circular was not binding on him as he had not endorsed it and that rasai should be made as usual. That was the Assistant Collector of the Shikarpur division.

Recently some policemen stationed in the Garhi Yasin taluka made rasai by force from the banias. The banias complained to me and I advised them that it was no use proceeding to a court of law and directed them to go to the District Superintendent of Police, and I wired the District Superintendent of Police also. They accordingly waited in deputation on the District Superintendent of Police who ordered the policemen to leave the village. Subsequently the matter was investigated by the Inspector of Police and by the District Superintendent of Police, but no action has been taken. So the people of the taluka believe that no complaint about rasai will be entertained by officials.

There is also a complaint against the Sub-Inspector of Rohri, of having offered indignities to a man who refused to make rasai for the Deputy Inspector-General of Police. The man filed a complaint before the Mukhtiarkar and there was an enquiry but, to the best of my belief, nothing further has been done in the matter. That is why I have advocated a separate tribunal for hearing rasai complaints.

The Committee of the kind I want should consist of persons independent of the executive either for each district or for the whole province. For instance a Committee of the District Judge and two assessors.

The rasai levied by the police causes the greatest amount of oppression and trouble for they use violence. They levy it themselves and not through Revenue officials.

The complaints against the police in all matters including rasai are discouraged by a circular which requires that all complaints against police officers should be tried by the District Magistrate or Sub-Divisional Magistrates.

To the Hon'ble Mr. Ghulam Hussain—

The haris of zamindars provide the supplies for the rasai. Zamindars also on some occasions make cash payments in addition to the supplies. Zamindars now do rasai and also give lapo.

The particular butler referred to was in employment about four years ago. He also had lands and has retired to his lands, some in Jacobabad and some in Kambar.

The average now for pitching tents is about Rs. 50 in the case of a Commissioner's camp. It would be Rs. 10 in the case of a Collector's camp and nothing in the case of an Assistant Collector and Deputy Collector.

To Mr. Sawhney—

The Public Works Department's rasai is done by clearance and earthwork contractors of Shikarpur. I do not know anything of rasai at Sukkur. I have personal knowledge of the rasai of Public Works Department contractors only at Shikarpur.

The hawker bania could also provide cots locally on hire. The hawker will take all the supplies on donkeys, bullock carts and camels. I myself would guarantee to supply a contractor or hawker for various camps. Then there would be no necessity for making rasai.

To Mr. Mahmud Shah—

I heard of the Rohri incident from persons who saw the men being mal-treated and from witnesses who gave evidence before the Mukhtiarkar. I made no enquiries on the spot regarding the Garhi Yasin incident but I did so at Shikarpur. I am satisfied that those banias had a genuine grievance. I have personally made rasai for police officers. The police officers who have to move to villages at great distances could get anything there, if they are prepared to pay the price.

I pay much less in the way of exactions than an ordinary illiterate zamindar.

I have contributed towards the Shikarpur Horse Show fund.

To the Chairman—

I cannot personally say what amount for tent pitching has been paid to the butler of the Collector of Larkana.

WRITTEN EVIDENCE OF SARDAR KAISAR KHAN BOZDAR.

Preliminary.

1. Name. — 1. Sardar Kaisar Khan Bozdar, zamindar.

2. Occupation. — 2. Zamindari..

3. Extent of business or zamindari. Give amount of income-tax or land revenue. — 3. Zamindari in taluka Mirpur Mathelo. Rs. 3,000 land revenue assessment.

4. Residence. — 4. Garhi Chakar Khan.

5. Public employment, if any, such as member of Municipality, Local Board or Honorary Magistrate. — 5. Member of the Taluka and District Local Boards and a Commissioner's darbari.

Rasai.

6. What do you understand by the term 'Rasai'? — 6. Rasai means to provide supplies at officers' camps.

7. How many years' experience have you had in making 'Rasai'? — 7. Twelve or thirteen years' experience.

8. What are the camping grounds for which you have to make 'Rasai"? — 8. Mirpur, Garhi Chakar, Jarwar, Kandio Bungalow and Sabar Bazar.

9. What officers frequent those camping grounds? — 9. The Collector, the Deputy Collector, the District Superintendent of Police, the Executive Engineer, officers of the Salt and Educational Departments, all other lower officials, the Mukhtiarkar, the Sub-Engineer and the Inspector of Police.

10. What supplies do those officers require for themselves? — 10. Fowls, eggs, butter, milk, mutton, juari stalks and firewood.

11. Whence do you get those supplies, namely, grain, rice, eggs, fowls, sheep, milk, butter, vegetables, bajri or jowari stalks and firewood? — 11. I get firewood through my own men.

12. Do you get them from your haris or from banias or from your own house or from other zamindars? — 12. I get firewood from my survey numbers; flour, rice and vegetables from banias; eggs, butter, stalks, firewood and mutton from my own house and not from haris.

13. Do you pay for them, and if so, at what average rates? — 13. I get these things from my own house. I do not pay for them. But if any of these are not available at my house, I purchase them at the following rates:—

Fowl per each	... Rs. 0-5-0	Mutton per ser	... Rs. 0-5-0
Egg per each	... ,, 0-0-6	Firewood per cart-load.	,, 1-0-0
Milk per seer	... ,, 0-2-0	Grass is my own.	

14. Have milk, stalks and firewood market values beyond the neighbourhood of large villages and towns? — 14. Yes.

15. Do you get firewood from the jungles? Do you pay anything for it and what does it cost you to bring it to camp? — 15. Generally I get it from my survey numbers.

16. What is the average daily cost of the supplies required by the officers themselves? — 16. I cannot give an exact estimate.

17. Do you have to provide supplies also for the private servants and official staff of the officers? — 17. Yes.

18. What is the average daily cost of such supplies? — 18. I cannot estimate it.

19. Do you have to provide supplies also for the clerks of the officers? — 19. Yes.

20. What is the average daily cost of such supplies. — 20. Same as under No. 18.

21. Do you have to provide water jars, cots or other furniture or material for building stables? — 21. Yes.

22. What does that cost you for each camp?

22. Same as under No. 18.

23. Do you receive payment in full or in part from the officers and from their private servants, official staff and clerks?

23. Bills for officers are paid but not those for others.

24. If not, does the loss fall on your haris or on you?

24. The loss falls on me.

25. Do you have to provide quarters for the clerks?

25. No.

26. If so, does it cost you anything and do you receive payment?

26. As no quarters are provided, no expenses are incurred.

27. Do you have to provide camels, horses, carts or carriages?

27. Yes.

28. If so, what does it cost you and do you receive payment?

28. Sometimes payment is made for carts only.

29. Do you have to make 'Rasai' for Mukhtiarkars, Public Works Supervisors, Police Inspectors and any other subordinate officials?

59. Yes.

30. If so, what does it cost you, and do you receive paymenr?

30. Sometimes payment is made and sometimes not.

31. What is the aggregate cost to you each year of making 'Rasai'?

31. I cannot estimate it.

32. Do you make the 'Rasai' yourself or is it still actually made by the tapadars or by the contracting zamindars?

32. Formerly it was made by tapadars and me jointly, the expenses being defrayed by me. This year too I had the contract, but the rasai has decreased to a great extent since Mr. Rothfeld began his tour.

33. How do you receive payment? Do you prepare bills or do the tapadars? Or are payments made through contracting zamindars?

33. The payment is made on bills.

34. Do you approve of the system of giving the contracts to zamindars or would you prefer the appointments of contractors independent of the tapadars and zamindars?

34. It would be a good thing if zamindars were not appointed contracters. The burden of rasai should not fall upon the tapadars and zamindars.

35. Would it be possible to find such contractors for whole talukas or sub-divisions of the district?

35. Yes, if full payment is made to them.

36. What are your special objections to 'Rasai' and have you any special recommendations to make, as to the arrangements to be made for 'Rasai' by Government?

36. My suggestion is that officers should curtail their tours, should take out a clerk and two peons only with themselves and should encamp in big villages. The tapadars and other munshis should not accompany them, nor should criminal cases be fixed for hearing at the villages of zamindars. They should be required to maintain a camel and a horse for themselves and to keep servants. The tapadars should not recover the assessments. Those should either be remitted by postal money order or recovered through zamindars as is the case in the Bahawalpur State. The Collector, the Assistant Collector and the District Superintendent of Police should personally look into the matters of khasmokal, of permanent grant of land, of licences for shikar, and of grant of a chair, and should not pay attention to the reports of their subordinates. If this is done, the rasai will decrease to a great extent. Similar arrangements should be made in the case of the Police, the Public Works and other departments.

37. Do you present 'Dhalis' of fruit, vegetables or sheep to any officers? If so, what does it cost you?

37. Dhalis consisting of fruit grown in my own gardens are given of my own accord and as a matter of courtesy, position and status. No payment is received for them.

38. Do you consider the practice should be prohibited by Government?

38. No.

Lapo.

39. What do you understand by the term 'Lapo?

39. It means a fixed payment made annually.

40. How many forms are there of unauthorised 'Lapo'? Is it levied only in the revenue department, or also in the public works, police and forest departments?

40. The tapadars levy Re. 0-2-6 per acre and Re. 0-4-0 per number. The officials of the Public Works Department stop water-supply and then by fixing a rotation of their own, gain their object. The daroghas and beldars levy lapo also at the time of harvesting crops. The officials of the Forest Department get trees cut down and falsely accuse others of the offences and thus gain their object. They also seize cattle grazing outside the forests and impound them. If they get something they release them.

41. How is each form of unauthorized 'Lapo' levied? In lump sum or fixed rates per camp per acre or per survey number or per assessment of land revenue?

41. This has been answered under No. 40.

42. By whom is each form of unauthorised 'Lapo' levied and for what ostensible purposes? By tapedars, abdars and daroghas, sub-inspectors and thanedars and forest rangers?

42. This has been answered under No. 40.

43. Is unauthorized 'Lapo' levied to cover the cost of 'Rasai' for touring officials or do you have to pay 'Lapo' as well as make 'Rasai'?

43. I make rasai as well.

44. Is unauthorised 'Lapo' levied for making money presents to the private or official establishments of touring officials or do you have to pay 'Lapo' as well as make such presents?

44. Subordinates get money and other presents at camps. It is not known how they utilize these presents.

45. What are the usual amounts of such presents and for what purposes are they paid? Do they take the form of daily allowances?

45. They are paid to ensure an early disposal of matters under correspondence and to avoid the displeasure of kamoras, lest they may cause harm by getting up a false case.

46. Is unauthorised 'Lapo' exacted for particular favours, and if so, what, in matters of land revenue, irrigation, police and forests?

46. This has been answered under No. 45. As regards the Irrigation Department, they are more troublesome.

47. What are the usual amounts of such exactions and by whom are they exacted?

47. By subordinate officials.

48 What do you have to pay each year in the aggregate on account of 'Lapo' and exactions of the nature of 'Lapo'?

48. As stated before, the amount cannot be estimated.

49. Has the amount been reduced by the rules of 1914 and the system of giving 'Rasai' contracts to zamindars?

49. From my experience of the rules of 1914 I can say that the rasai has not decreased thereby and that the rasai contracts have done more harm than good to zamindars.

50. Has the amount been reduced by the system of payments of land revenue direct to the mukhtiarkars?

No.

51. Have you any special recommendations for the prevention of 'Lapo'? Could it be stopped by modifications of the revenue or police system or any other special orders of Government?

51. This has been answered under No. 36.

Chher.

52. What do you understand by the term 'Chher'?

52. It means the employment of men without payment.

53. Who are the 'Chheras'?

53. They are zamindars' haris, relations and servants.

54. What kinds of labour are the 'Chheras' called on to perform?

54. To pitch tents, to construct landhis, to fetch water, to bring supplies, to keep watch at night, to carry post, etc., in connection with officers' camps.

55. Do the 'Chheras' hold their land on express or implied condition to perform such labour when demanded by their zamindars?

55. Chheras are not paid any fixed remuneration for their chher work. They are, however, shown some consideration at the time of the batai.

56. When so employed, do they receive any remuneration in cash or kind from the zamindars? or from the officers of Government?

56. Zamindars feed the chheras. Formerly the officials made no payment but payment was made at Mr. Rothfeld's camps.

57. How many 'Chheras' are required at the camps of the different officers?

57. The number of chheras is not fixed.

58. How many are required daily for bringing supplies, water, stalks and wood? How many more for preparing the ground and pitching and striking the camps?

58. The number supplied depends upon the quantity of work to be done and is not fixed.

59. Do they get anything for these services from the officers or from the zamindars?

59. They get food.

60. How many 'Chheras' are required for shikar?

60. Ten chheras are given to each officer for shikar.

61. Do they come willingly or not and do they get anything from the officers or from the zamindars?

61. They are paid for their work at the shikar.

62. How many 'Chheras,' if any, are required for supplementing repairs to the roads by the Local Boards?

62. Chheras are supplied for the repairs of the roads according to requirements.

63. Are such repairs of benefit to the public as well as to the officers?

63. The public also are benefitted.

64. Do they get anything for such labour from the officers, zamindars or Local Boards?

64. Food only, which is given by zamindars.

65 How many 'Chheras' are required in case of floods and breaches of canal banks?

65. This depends upon the amount of the work involved.

66. Do they get anything for such labour from the zamindars or officers of Government?

66. Food only.

67. Does the employment of the 'Chheras' interfere with cultivation and cause loss to themselves and the zamindars?

67. Yes.

68. How far is casual paid labour available in your neighbourhood?

68. Chheras could be had if they were properly paid.

69. Could it be procured by a contractor independently of the zamindars?

69. Labour could be provided by a contractor, if he paid good wages.

70. Do you consider 'Chher' ought to be abolished or modified in any way by Government?

70. Government work will suffer unless each officer maintains on tour a party of labourers on payment. If this is done, Government work will not suffer and chher will disappear.

ORAL EVIDENCE OF SARDAR KAISAR KHAN.

To the Chairman—

The burden now falls on one zamindar after the issue of the Circular of 1914. Before it used to fall on all neighbouring zamindars.

To the Hon'ble Mr. Ghulam Hussain—

I think chher ought to be abolished.

The zamindars supply provisions and also make cash payments to menials and the establishments.

Even if rasai is stopped, still lapo will continue.

To Mr. Sahwney—

It would be necessary to get chheras in case of floods, but they ought to be fed. Those people who would suffer loss would willingly give labourers. They would work just as well as contractors' men.

To the Chairman—

The bills of officers are prepared and paid in full but those of subordinates are not prepared in full, and even then they are not paid in full.

The system of chairs ought to be maintained for Darbars but all zamindars should be given chairs when visiting officers.

WRITTEN EVIDENCE OF MR. JAM BHAMBHO KHAN.

Preliminary.

1. Name.

1. Jam Bhambho Khan wd. Marahum Jam Khan Mahomed Khan.

2. Occupation.

2. Zamindar, hissadar and pattadar.

3. Extent of business or zamindari. Give amount of income-tax or land revenue.

3. Land Revenue eight thousand. Pattadari, one-eighth of the Government Land Revenue for the taluka which varies from twelve thousand to twenty thousand according to the extent of cultivation.

4. Residence.

4. Ubauro.

5. Public employment, if any, such as member of Municipality, Local Board or Honorary Magistrate.

5. District Local Board member and chair holder of the Commissioner's darbar.

Rasai.

6. What do you understand by the term 'Rasai'?

6. Rasai means the provisions and cash given to officers and their servants and establishments while on tour.

7. How many years' experience have you had in making 'Rasai'?

7. Fifteen years'.

8. What are the camping grounds for which you have to make 'Rasai'?

8. Ubauro, Dhaherki, Khechun, Shahwali and Mahomedpur.

9. What officers frequent those camping grounds?

9. The Supervising Tapadar, the Mukhtiarkar, the Assistant Collector, the Collector, the District Superintendent, officers of the Public Works Department and others.

10. What supplies do those officers require for themselves?

10. Assistant or Deputy Collectors require fowls, eggs, butter, grain, stalks, firewood, milk and other provisions obtainable at shops. The Collector, the Superintendent, and others require the same things.

11. Whence do you get those supplies, namely, grain, rice, eggs, fowls, sheep, milk, butter, vegetables, bajri or jowari stalks and firewood?

11. Provisions from banias; and the rest. *viz.*, fowls eggs, butter, stalks, firewood and milk from my own house or the haris.

12. Do you get them from your haris or from banias or from your own house or from other zamindars.

12. Answered under No. 11.

13. Do you pay for them, and if so at what average rates?

13. I pay at bazar rates for provisions obtained from banias; as regards the rest, I pay for a fowl 6 annas, for eggs nil, for milk 2 annas per seer, for firewood Re. 1 per bullock-cart, for stalks Rs. 2 per cart, for butter Re. 1 per seer, for kids Rs. 2 each.

14. Have milk, stalks and firewood market values beyond the neighbourhood of large villages and towns?

14. They have.

15. Do you get firewood from the jungles? Do you pay anything for it and what does it cost you to bring it to camp?

15. I get haris to bring firewood from the jungle. If they were to be had at the rate of a rupee per cart, the average cost for each camp would be Rs. 30 but I pay nothing for this work and simply feed the men.

16. What is the average daily cost of the supplies required by the officers themselves?

16. For the Mukhtiarkar, Rs. 1-11; for the Assistant Collector, Rs. 5; for the district officer Rs. 10.

17. Do you have to provide supplies also for the private servants and official staff of the officers?

17. Yes, we do have.

18. What is the average daily cost of such supplies?

18. Private servants and official staff of the Deputy Collector Rs. 10; private servants and official staff of the Collector and District Superintendent, Rs. 16.

19. Do you have to provide supplies also for the clerks of the officers?

19. I do have.

20. What is the average daily cost of such supplies?

20. For the Mukhtiarkar's establishment, Rs. 8; for the Deputy Collector's establishment Rs. 15; for district officer's establishment, Rs. 25.

21. Do you have to provide water jars, cots or other furniture or material for building stables ?

21. Yes.

22. What does that cost you for each camp ?

22. I get jars from potters, cots from the town, and materials for building stables partly from haris and partly from the town. I get these things by force and without payment.

23. Do you receive payment in full or in part from the officers and from their private servants, official staff and clerks ?

23. I receive payment in part from the Assistant Collector, the Collector and the District Superintendent, but nothing from others.

24. If not, does the loss fall on your haris or on you ?

24. The loss falls on me.

25. Do you have to provide quarters for the clerks ?

25. If they have no rounties with them, landhies are constructed for them.

26. If so, does it cost you anything and do you receive payment ?

26. I get the materials for landhies by force by way of impressment. I neither receive nor make payments for them.

27. Do you have to provide camels, horses, carts or carriages ?

27. Yes, whenever necessary.

28. If so, what does it cost you and do you receive payment ?

28. I receive no payment but the expenditure at every camp comes to Rs. 5 or 7.

29. Do you have to make 'Rasai' for mukhtiarkars, public works supervisors, police inspectors, and any other subordinate officials ?

29. I make rasai for all officials high and low.

30. If so, what does it cost you, and do you receive payment ?

30. I receive nominal payment and am made to pass receipts for full amounts.

31. What is the aggregate cost to you each year of making 'Rasai' ?

31. My expenditure on rasai per year amounts to about eight or nine hundred rupees.

32. Do you make the 'Rasai' yourself ? or is it still actually made by the tapedars or by the contracting zamindars ?

32. I make it myself through my kamdars.

33. How do you receive payment ? Do you prepare bills or do the tapedars ? Or are payments made through contracting zamindars ?

33. My kamdars prepare bills but generally we receive no payment.

34. Do you approve of the system of giving the contracts to zamindars or would you prefer the appointments of contractors independent of the tapedars and zamindars ?

34. I prefer the appointment of contractors, preferably, hindu contractors, independent of the tapedars and zamindars.

35. Would it be possible to find such contractors for whole talukas or sub-divisions of the district.

35. Such contractors, can be had for talukas and districts, if the officers assent to the arrangement.

36. What are your special objections to 'Rasai' and have you any special recommendations to make, as to the arrangements to be made for 'Rasai' by Government ?

36. I recommend that the tours of the officers and the powers of the tapedars should be curtailed, that the Mukhtiarkars should be deprived of their magisterial powers, that superior officers should pay special attention to the reports made by the subordinate officials against zamindars, the impression should be removed from peoples' minds that no one can get the distinction of holding a chair or a license unless he is recommended by the Mukhtiarkar or the Sub-Inspector, distinctions the grant of which must be regulated by special rules. Nor should any man be deprived of his chair or license on the reports of these officials. Steps should also be taken to ensure, that a zamindar who does not tip an official's peons is not prevented from calling on the official. There is no rasai in the Presidency proper. If Mukhtiarkars and Sub-Inspectors, and Inspectors of Police are from time to time transferred from Sind to the Presidency and from the Presidency to Sind it is hoped that rasai will cease, as this system of rasai depends on the wishes of these officials, who resort to it and oppress the people in order to find themselves favourites in the eyes of their superiors.

37. Do you present 'Dhalis' of fruit, vegetable or sheep to any officers ? If so, what does it cost you ?

37. I present dhalis to officers.

38. Do you consider the practice should be prohibited by Government ?

38. In my opinion this system should not be abolished as it is a matter of courtesy and has been with us from generation to generation since ancient times. Of course, it will not be well in my opinion to put a stop to it.

Lapo.

39. What do you understand by the term 'Lapo'?

39. (1) Lapo is called anagi in this country.

(2) The officers of police and other departments take cash. The tapedars for instance takes 3 annas per acre along with the land revenue assessment, Rs. 2 per acre on permanent grants, Rs. 2 per Survey No. in the case of yearly grants, Re. 1 per wheel on wheel-land at the time of inspection and 4 annas per No. on moki lands. The supervising tapedar takes from each khatedar from Re. 1 to Rs. 5, Rs. 30 for permission for a kiln and Rs. 5 for a pass for fuel for kiln. In this way there are separate rates for separate charges. At the time of paying takavi, the treasurer takes 5 per cent.

40. How many forms are there of unauthorised 'Lapo'? Is it levied only in the revenue department or also in the public works, police and forest departments?

40. Revenue tapedars, supervising tapedars, and treasurers levy lapo as mentioned above. The members of the Public Works Department take Rs. 5 when opening a water-course, and from Rs. 15 to 50, when sanctioning a new water-course, Rs. 10 for a khuhado, grain from each hari and zamindar at the time of the harvest. 10 per cent. on clearance work is taken according to an old custom from contractors. Besides when I close the mouth of my own water-course on the subsidence of water, they employ or pretend to have employed a few men and recover hundreds of rupees on bills through the Collector.

Members of the Police department.—They raise whatever amounts they like by subscription. If for instance the expenses for officers amount to Rs. 100, they will raise Rs. 300 or 400, getting money by force from zamindars. At the harvest, they take grain or reaped ears of grain, keeping the grain for their own use, besides bribes referred to below:—

For taking security on a warrant Rs. 10. For recording a complaint Rs. 5.

Forest Department.—They make cattle owners to raise money enough to meet the whole expenses. Besides, they take lapo at the rate of one kassa of grain per pair of bullocks on lands in the neighbourhood of the forest.

If the tapedar is not paid lapo as above—

(1) he will fill up Form No. 8 for encroachment;

(2) if in a Survey No. 4 ghuntas per acre are under onions he will enter 6 ghuntas with the result that the whole number shall be assessed at the garden rate;

(3) he will fill up a form of peech badal (taking water from unauthorized source of irrigation) if owing to the deficiency of water (in one's own water-course) water is taken from another water-course;

(4) in the case of khatedar who is poor and has had poor crops, the tapedar will report that he is a well to do man and intentionally defers payment of assessment with the result that he will be charged chouth.

(5) if a zamindar cuts down tree on his land, he will be reported by him as having cut down a tree on Government land or the bank of water-course for which he will be liable to criminal prosecution.

(6) the tapedar will cause delay in the disposal of correspondence regarding permanent or khas mokal grants of land and making untrue notes will cause the application to be filed or rejected.

If no rasai is made of the police department—

(1) they will get a badmash to make a false complaint;

(2) they will make an anonymous application to disgrace him;

(3) if a theft is committed they will implicate a respectable man, beat him and harass him for a few days;

(4) if the complainant does not pay them their due, they will get it from the accused and make report under section 169;

(5) failing other charges, they will proceed against him under section 110 and make false notes against him in their diaries;

(6) they will make reports with a view to zamindars being deprived of their arms licenses and their chairs and served with notices by the District Magistrate for keeping good character;

(7) to quote a fresh instance, a policeman told a washerman to bring him milk. He had some urgent business of his own to attend to and did not do so. Thereupon he brought him to thana and beat him so severely that he passed urine and stools in his clothes and was lying in hospital for several days.

If no rasai is made of the forest department, the result will be following annoyance:—

(1) they will cut off a piece of timber, throw it into one's house and report to the police that one has committed theft;

(2) they will send all cattle to the pound if a single beast goes near to the forest.

41. How is each form of unauthorized 'Lapo' levied? In lump sum or fixed rates per camp, per acre or per survey number or per assessment of land revenue?

41. The details have been given under No. 40.

42. By whom is each form of unauthorised 'Lapo' levied and for what ostensible purposes? By tapedars, abdars and daroghas, sub-inspectors and thanedars and forest rangers?

42. The lower subordinates say that they levy lapo to meet the expenses of touring officers as there are authorities fixed for each department.

43. Is unauthorized 'Lapo' levied to cover the cost of 'Rasai' for touring officials or do you have to pay 'Lapo' as well as make 'Rasai.'

43. Unauthorized lapo is levied for the purpose of making rasai of touring officers. We pay lapo as well as make rasai at some camps.

44. Is unauthorized 'Lapo' levied for making money presents to the private or official establishments of touring officials or do you have to pay 'Lapo' as well as make such present?

44. Yes, we pay lapo as well as make money presents to private servants and peons at the camps at which we make rasai.

45. What are the usual amounts of such presents and for what purposes are they paid? Do they take the form of daily allowances?

45. Naik Rs. 5, peons Rs. 2 each, besides khanda for peons and naiks at Re. 1 each, per day. If we don't do so the butler will spoil the milk and tell the saheb that he does not get good milk and good provisions; the peon will complain that there is no fuel. They will let go the chheras for tents and then complain that there are no chheras and watchmen, with the result that the officer will get annoyed and issue orders that no body should call on him to the disgrace of the zamindars.

46. Is unauthorized 'Lapo' exacted for particular favours, and if so, what, in matters of land revenue, irrigation, police and forests?

46. In spite of the lapo no favour is shown. The lapo is given with a view to ensure that the officials who possess large powers do no harm.

47. What are the usual amounts of such exactions and by whom are they exacted?

47. Answered under No. 40.

48. What do you have to pay each year in the aggregate on account of 'Lapo' and exactions of the nature of 'Lapo'?

48. I pay lapo according to the extent of my cultivation, but can't say how much I pay.

49. Has the amount been reduced by the rules of 1914 and the system of giving 'Rasai' contracts to zamindars?

49. No.

50. Has the amount been reduced by the system of payments of land revenue direct to the mukhtiarkars?

50. In this taluka, I alone pay Land Revenue direct to the Mukhtiarkar, but the amount of lapo has not been reduced.

51. Have you any special recommendations for the prevention of 'Lapo'? Could it be stopped by modifications of the revenue or police system or any other special orders of Government?

51. As suggested under Nos. 40, 34 and 36. It will at the same time be well to collect Land Revenue as in the Punjab from small zamindars through large zamindars independently of the lower officials. Owing to this system there is no lapo or rasai in the Punjab. Here too the system if introduced will put a stop to lapo and rasai.

Chher.

52. What do you understand by the term 'Chher'?

52. Chher means haris, way-farers, artisans or labourers made to work by force.

53. Who are the 'Chheras'?

53. They are from the classes mentioned above.

54. What kinds of labour are the 'Chheras' called on to perform?

54. To prepare the camping grounds of officers, to pitch tents, to fetch water, to bring fuel and grass, to keep watch at night and to be present at the camp.

55. Do the 'Chheras' hold their land on express or implied conditions to perform such labour when demanded by their zamindars?

55. No condition is imposed, they are forced to work.

56. When so employed, do they receive any remuneration in cash or kind from the zamindars? or from the officers of Government?

56. They receive no remuneration. The zamindars only feed them. When the Collector encamped at Ubauro this year, he paid them Rs. 5 as bakhshish. A malhi who was standing by took the money telling that officer that he was a chhera. He then appropriated the whole money and gave nothing to the chheras.

57. How many 'Chheras' are required at the camps of the different officers?

57. At the Mukhtiarkar's camp on the first day 10 and on subsequent days 4. At the Deputy Collector's camp on the first day 25 and on subsequent days 5. At the Collector's and Superintendent's camp on the first day 40 and on subsequent days 10. At the camps of other officers from 15 to 20 chheras are provided.

58. How many are required daily for bringing supplies, water, stalks and wood? How many more for preparing the ground and pitching and striking the camps?

58. Answered under No. 57.

59. Do they get anything for these services from the officers or from the zamindars?

59. Nothing; the zamindars only feed them.

60. How many 'Chheras' are required for shikar?

60. Ten or 15, sometimes 20.

61. Do they come willingly or not and do they get anything from the officers or from the zamindars?

61. Chheras do not come willingly but the zamindars bring them by force and sometimes an officer gives them Rs. 5 or 10 as bakhshish.

62. How many 'Chheras,' if any, are required for supplemnting repairs to the roads by the Local Boards?

62. The work on Local Board roads is entirely done by chheras. The number supplied depends upon requirements.

63. Are such repairs of benefit to the public as well as to the officers?

63. They are of benefit to the public also.

64. Do they get anything for such labour from the officers, zamindars or Local Boards?

64. The Local Boards pay them annas four where a rupee should be paid. As regards the other work they are beaten by the peons of the Mukhtiarkar into doing it.

65. How many 'Chheras' are required in case of floods and breaches of canal banks?

65. From 100 to 500.

66. Do they get anything for such labour from the zamindars or officers of Government?

They get something from Government, or the zamindars feed them.

67. Does the employment of the 'Chheras' interfere with cultivation and cause loss to themselves and the zamindars?

67. The time being the time for harvesting, their employment as chheras causes loss both to zamindars and themselves.

68. How far is casual paid labour available in your neighbourhood?

68. It could be had freely at the rate of 4 or 5 annas per day.

69. Could it be procured by a contractor independently of the zamindars?

69. Yes.

70. Do you consider 'Chher' ought to be abolished or modified in any way by Government?

70. If chher is abolished and contractors appointed, labour can be had and poor people getting rid of chher will pray for Government.

ORAL EVIDENCE OF JAM BHAMBO KHAN.

To the Chairman—

The average cost of the camp of an officer as shown does not include the cost of his family.

I consider it below our dignity to act as contractors for supplies for officers' camps.

We like to entertain superior officers as our guests but only superior officers. We do entertain zamindars who come as our guests as they also entertain us in return.

To the Hon'ble Mr. Ghulam Hussain—

I myself have to pay lapo. I am a lessee of my own estate under the Manager. I have supplied eggs, fowls, milk, meat, wood and butter and sometimes flour and ghee at the various camps. At some places I pay for the supplies obtained from the bania and sometimes the tapedar pays. Now the tapedars and zamindars make rasai together. There is a rasai fund in my taluka. I don't pay anything besides lapo. I also pay allowances to the menials, butlers, pattawallas, in addition to lapo. I also pay annual allowances to some members of officers' establishments.

If rasai is stopped, still lapo will go on. More money is being spent on rasai. Lapo depends upon the cultivation. Both rasai and lapo are given out of fear. The tapedars will connive at our faults on payment of lapo and if we make rasai the Mukhtiarkars won't report against us.

To the Chairman—

The bills are prepared in consultation with butlers. European officers pay their bills properly. The supplies and also the prices are properly shown.

It would be well if the tours of inspecting officers were curtailed.

WRITTEN EVIDENCE OF RAO SAHIB GOKALSING

Preliminary.

1. Name. — 1. Rao Sahib Gokalsing.

2. Occupation. — 2. Principally zamindari, rice factories and trade.

3. Extent of business or zamindari. Give amount of income-tax or land revenue. — 3. Land revenue Rs. 1,600 including that on land in my son's khata. Income-tax Rs. 63.

4. Residence. — 4. Garhi Yasin.

5. Public employment, if any, such as member of Municipality, Local Board or Honorary Magistrate. — 5. A Rao Sahib, Chairman of Bench of Honorary Magistrates and Commissioner's darbari.

Rasai.

6. What do you understand by the term 'Rasai'? — 6. It means to provide facilities to Government officials in getting their supplies at their camps.

7. How many years' experience have you had in making 'Rasai'? — 7. About 30 years.

What are the camping grounds for which you have to make 'Rasai'? — 8. No officer has encamped in my zamindari, but officers generally encamp in Garhi Yasin.

9. What officers frequent those camping grounds? — 9. This has been answered under No. 8.

10. What supplies do those officers require for themselves? — 10. Provisions, fowls, eggs, mutton, milk, firewood stalks, etc.

11. Whence do you get those supplies, namely, grain, rice, eggs, fowls, sheep, milk, butter, vegetables, bajri or jowari stalks and firewood? — 11. As no officer has ever encamped in my zamindari I supply only firewood, stalks and chher at the camps in the town.

12. Do you get them from your haris or from banias or from your own house or from other zamindars. — 12. I supply rice, straw from my own house; but firewood, whenever it is supplied, is obtained on payment.

13. Do you pay for them, and if so, at what average rate? — 13. I pay for firewood at the rate prevailing at the time, as rates vary from time to time.

14. Have milk, stalks and firewood market values beyond the neighbourhood of large villages and towns? — 14. Generally they have no market values.

15. Do you get firewood from the jungles? Do you pay anything for it and what does it cost you to bring it to camp? — 15. I get firewood in the town whenever required.

16. What is the average daily cost of the supplies required by the officers themselves? — 16. As no touring officer has ever encamped in my zamindari I am unable to say.

17. Do you have to provide supplies also for the private servants and official staff of the officers? — 17. The articles which I have referred to above are made over to those who are in charge of the arrangements and I cannot say to whom they supply.

18. What is the average daily cost of such supplies? — 18. This has been answered under No. 17.

19. Do you have to provide supplies also for the clerks of the officers? — 19. As no officer has ever encamped in my zamindari I cannot say.

20. What is the average daily cost of such supplies? — 20. This has been answered under No. 19.

21. Do you have to provide water jars, cots or other furniture or material for building stables? — 21. I give cots only and I have occasionally given materials for constructing landhis.

22. What does that cost you for each camp?

22. As I have never provided all the supplies at a camp, I cannot say.

23. Do you receive payment in full or in part from the officers and from their private servants, official staff and clerks?

23. I receive no payment for the supplies referred to above. The cots are of course returned to me when no longer required.

24. If not, does the loss fall on your haris or on you?

24. I have never asked my haris to share the loss.

25. Do you have to provide quarters for the clerks?

25. No officer has ever encamped in my zamindari.

26. If so, does it cost you anything and do you receive payment?

26. I have therefore never made such arrangements.

27. Do you have to provide camels, horses, carts or carriages?

28. If so, what does it cost you and do you receive payment?

27 and 28. No officer has encamped in my zamindari and I have never provided camels, etc., at the headquarter towns.

29. Do you have to make 'Rasai' for mukhtiarkars, public works supervisors, police inspectors and any other subordinate officials?

30. If so, what does it cost you, and do you receive payment.

31. What is the aggregate cost to you each year of making 'Rasai'?

29 to 31. As none of these officers has even encamped in my zamindari, I am unable to say.

32. Do you make the 'Rasai' yourself or is it still actually made by the tapedars or by the contracting zamindars?

32. There is no contracting zamindar in our taluka. The tapedars make the arrangements.

33. How do you receive payment? Do you prepare bills or do the tapedars? Or are payments made through contracting zamindars?

33. No officer has encamped in my zamindari.

34. Do you approve of the system of giving the contracts to zamindars or would you prefer the appointments of contractors independent of the tapedars and zamindars?

34. I prefer the appointment of contractors independent of the tapedars and zamindars.

35. Would it be possible to find such contractors for whole talukas or sub-divisions of the district?

35. It would be possible to find many such contractors, because of their desire to earn a livelihood.

36. What are your special objections to 'Rasai,' and have you any special recommendations to make as to the arrangements to be made for 'Rasai' by Government?

36. Following are my objections to rasai. If an officer requires say a seer of an article, the collecting agency collects 5 seers of it. Such is the case in respect to all supplies. The collection of supplies on such a scale serves the purpose of the collecting agency themselves, while it gives a bad name to the officials. The public alone suffers.

37. Do you present 'Dhalis' of fruit, vegetables or sheep to any officers? If so, what does it cost you?

37. I have somtimes given dhalis to officers but I have never given them sheep.

38. Do you consider the practice should be prohibited by Government?

38. No. Because the giver of dhali gives it of his own free will and does not thereby secure the goodwill of the officers who take it.

Lapo.

39. What do you understand by the term 'Lapo'?

39. Lapo means a payment made in cash or in kind.

40. How many forms are there of unauthorised 'Lapo'? Is it levied only in the Revenue Department or also in the Public Works, Police and Forest departments?

40. Whatever lapo is levied is unauthorized. I believe that lapo is levied by all low-paid officials in all departments.

41. How is each form of unauthorized 'Lapo' levied? In lump sum or fixed rates per camp or per acre or per survey number or per assessment of land revenue?

41. In almost all ways.

42. By whom is each form of unauthorized 'Lapo' levied and for what ostensible purposes? By tapedars, abdars and daroghas, sub-inspectors and thanedars and forest rangers?

42. Subordinates in every department, specially the tapedars take lapo. A portion of the lapo is spent on rasai.

43. Is unauthorized 'Lapo' levied to cover the cost of 'Rasai' for touring officials, or do you have to pay 'Lapo' as well as make 'Rasai'?

43. Answered under No. 42.

44. Is unauthorized 'Lapo' levied for making money presents to the private or official establishments of touring officials, or do you have to pay 'Lapo' as well as make such presents?

44. I have never given a money present at any camp.

45. What are the usual amounts of such presents and for what purposes are they paid? Do they take the form of daily allowances?

45. As no officer has ever encamped in my zamindari I cannot reply to this question.

46. Is unauthorized 'Lapo' exacted for particular favours, and if so, what, in matters of land revenue, irrigation, police and forests?

46. I cannot say.

47. What are the usual amounts of such exactions and by whom are they exacted?

47. I have replied to this under No. 40.

48. What do you have to pay each year in the aggregate on account of 'Lapo' and exactions of the nature of 'Lapo'?

48. From Rs. 40 to 50 per year.

49. Has the amount been reduced by the rules of 1914 and the system of giving 'Rasai' contracts to zamindars?

49. I cannot say, as I have never taken up a contract myself, and as I know of none in this taluka having taken up such a contract.

50. Has the amount been reduced by the system of payments of land revenue direct to the mukhtiarkars?

50. I do not think that it has been reduced.

51. Have you any special recommendations for the prevention of 'Lapo'? Could it be stopped by modifications of the revenue or police system or any other special orders of Government?

51. My recommendation for the prevention of lapo is that special arrangements should be made for zamindars to remit their assessments to the Government treasury by postal money order without payment of the commission.

Chher.

52. What do you understand by the term 'Chher'?

52. Chher means labour supplied for employment at the officers' camps and on Government works.

53. Who are the 'Chheras'?

53. They are mostly zamindars' haris.

54. What kinds of labour are the 'Chheras' called on to perform?

54. Chheras are obtained to pitch tents, to prepare camping grounds, to put straw on roads, and to do miscellaneous work.

55. Do the 'Chheras' hold their land on express or implied conditions to perform such labour when demanded by their zamindars?

55. Zamindars do not impose such conditions, but if the haris refuse to work as chheras whenever required to do so, paid labour is supplied at the cost of haris.

56. When so employed, do they receive any remuneration in cash or kind from the zamindars? or from the officers of Government?

56. They receive remuneration from none.

57. How many 'Chheras' are required at the camps of the different officers?

57. As no officer has ever encamped in my zamindari I cannot say the numbers.

58. How many are required daily for bringing supplies, water, stalks and wood? How many more for preparing the ground and pitching and striking the camps

58. This has been answered under No. 57.

59. Do they get anything for these services from the officers or from the zamindars?

59. This has been answered under No. 56.

60. How many 'Chheras' are required for shikar?

60. No officer has ever shikared in my zamindari.

61. Do they come willingly or not and do they get anything from the officers or from the zamindars?

61. This has been answered under No. 60.

62. How many 'Chheras,' if any, are required for supplementing repairs to the roads by the Local Boards?

62. I cannot say the number as such assistance is given occasionally.

63. Are such repairs of benefit to the public as well as to the officers?

63. If such assistance is ever taken it is taken at the time of the officers' visits. Generally roads are repaired on such occasions.

64. Do they get anything for such labour from the officers, zamindars or Local Boards?

64. I do not know of any payment having been made for such labour.

65. How many 'Chheras' are required in case of floods and breaches of canal banks?

65. Chher is supplied at the time of breaches. If the breach is small, from 20 to 25 persons are supplied; if it is a large one, hundreds of men are employed. There can be no floods without breaches.

66. Labour employed on Government canals is paid by Public Works Department at the rate of annas 5 a day, the difference in the wages being paid by zamindars at a time when haris are very busy with their agricultural operations.

6. Do they get anything for such labour from the zamindars or officers of Government?

67. Does the employment of the 'Chheras' interfere with cultivation and cause loss to themselves and the zamindars?

67. The employment of haris as chheras at the time of sowing crops and harvest interferes with cultivation and causes loss to themselves, the zamindars and the men who make batai.

69. Could it be procured by a contractor independently of the zamindars?

69. It could be procured by contractors.

70. Do you consider 'Chher' ought to be abolished or modified in any way by Government?

70. It is necessary to supply chher on occasions of breaches. The chheras so supplied must be fully paid.

ORAL EVIDENCE OF RAO SAHIB GOKALSING.

To the Chairman—

I pay Rs. 2 per Rs. 100 of assessment by way of lapo but a considerably higher rate is exacted from smaller and illiterate zamindars.

To the Hon'ble Mr. Harchandrai—

I have to make supplies in addition to the levy of lapo. If I don't do that I shall be insulted. They have threatened that if we don't make rasai we shall be reported to the officers and suffer.

Tapedars and police exercise very serious oppression in getting rasai and they exact very much more than is really wanted by officers. The same oppression is exercised by the beldars in the Public Works Department.

To the Hon'ble Mr. Ghulam Hussain—

The exactions have on the contrary increased since 1914. It is the subordinates of the Public Works Department who exercise oppression. They put cattle in the pound and also abuse and assault the people.

The contractors take chheras if they can't complete their contracts within time. The zamindars are not generally paid.

To Mr. Sawhney—

We give the labourers to the contractors at the instance of the officers of Government. It is the subordinates who tell us to give labour. It happens very occasionally. If we give it direct to the contractors we would surely be paid for it. I have to obey, if I don't want to be insulted.

The beldar may be there for six months or two years. The new beldars are just as bad as the old ones.

To Mr. Mahmud Shah—

I get my information through the bandobast I actually make and from other people who also make bandobast. Things have gone from bad to worse.

WRITTEN EVIDENCE OF WADERO MAHOMED KHAN.

Preliminary.

1. Name.	1. Mohomed Khan son of Razikdinokhan.
2. Occupation.	2. Zamindar of my own village, Taluka Ghotki.
3. Extent of business or zamindari. Give amount of income-tax or land revenue.	3. Land 4000 jirebs and assessment about 3 or 3½ thousand rupees per year.
4. Residence.	4. My own village taluka Ghotki.
5. Public employment, if any, such as member of Municipality, Local Board or Honorary Magistrate.	5. I am Sardar of my own tribe.

Rasai.

6. What do you understand by the term 'Rasai'?	6. Rasai means the supply of provisions etc., to a touring officer.
7. How many years' experience have you had in making 'Rasai'?	7. I have a life long experience of rasai.
8. What are the camping grounds for which you have to make 'Rasai'?	8 I make rasai when an officer encamps in my village or taluka.
9. What officers frequent those camping grounds?	9. The Collector, the Deputy Collector, the supervising tapadar, the Mukhtiarkar, the tapadar, the sub-inspector of Police, and the District Superintendent of Police.
10. What supplies do those officers require for themselves?	10. Flour, rice, ghee, milk, butter, eggs, firewood, stalks, jars, cots, chher, kids and fowls.
11. Whence do you get those supplies namely, grain, rice, eggs, fowls, sheep, milk, butter, vegetables, bajri or, jowari stalk and firewood?	11. The Collector, the Deputy Collector, and Mukhtiarkar pay in part the bania's khando. The rest is paid for by me. As for the tapadar supervising tapadar, the sub-inspector of Police, I pay the whole expenses.
12 Do you get them from your haris or from banias or from your own house or fro mother zamindars?	12. I get some of these thing from bania, and the rest from my house. I take from haris fire-wood grass and milk.
3. Do you pay for them, and if so, at what average rates?	13. I pay at the rate ruling at that time. I do not remember them.
14. Have milk, stalks and firewood market values beyond the neighbourhood of large villages and towns?	14. No.
15. Do you get firewood from the jungles? Do you pay anything for it and what does it cost you to bring it to camp?	15. I get fire wood from the jungles and from my own land. This costs me something, (how much I cannot say as haris are my own men) as I show the haris some consideration at the bhatai and also feed them.
16. What is the average daily cost of the supplies required by the officers themselves?	16. I cannot say.
17. Do you have to provide supplies also for the private servants and official staff of the officers?	17. Yes.
18. What is the average daily cost of such supplies?	18. I cannot say.
19. Do you have to provide supplies also for the clerks of the officers?	19. Yes.

20. What is the average daily cost of such supplies ?

20. I cannot say.

21. Do you have to provide water jars cots or other furniture or material for building stables ?

21. Yes.

22. What does that cost you for each camp ?

22. I cannot say.

23. Do you receive payment in full or in part from the officers and from their private servants, official staff and clerks ?

23. The Collector, the Deputy Collector, and the Mukhtiarkar pay in part, but the clerks and servants do not pay at all.

24. If not, does the loss fall on your haris or on you ?

24. The loss falls on the zamindars.

25. Do you have to provide quarters for the clerks ?

25. Whenever necessary. Otherwise they live in their own tents.

26. If so, does it cost you anything and do you receive payment ?

26. It costs nothing, the houses being my own As answered under No. 23.

27. Do you have to provide camels, horses, carts or carriages ?

27. We provided carts, camels and horses formerly but not now, as they have their own camels.

28. If so, what does it cost you and do you receive payment ?

28. It costs nothing, the animals being our own.

29. Do you have to make 'Rasai' for mukhtiarkars, public works supervisors, police inspectors and any other subordinate officials ?

29. As answered under No. 23.

30. If so, what does it cost you, and do you receive payment ?
31. What is the aggregate cost to you each year of making 'Rasai' ?

30-31. Cannot say.

32. Do you make the 'Rasai' yourself or is it still actually made by the tapedars or by the contracting zamindars ?
33. How do you receive payment ? Do you prepare bills or do the tapedars ? Or are payments made through contracing zamindars ?

32-33. Rasai is still made by the tapadars through me. I provide the money. Bills are prepared not by me but by the tapadars. No payments were made formerly. This year payments were made. It is said that wherever they have gone they have made payments. They have not yet come to my village.

34. Do you approve of the system of giving the contracts to zamindars or would you prefer the appointment of contractors in dependent of the tapedars and zamindars ?

34. I prefer the anpointment of contractors. I do not approve of rasai being done by tapadars

35. Would it be possible to findsuch contactors for whole talukas or sub-divisions of the district ?
36. What are your special objections to 'Rasai' and have you any special recommendations to make, as to the arrangements to be made for 'Rasai' by Government ?

35-36. Yes, contractors can be had. When cotractors can be get for other contracts there is no reason why these cannot be had for this purpose My objection is that I should not be called upon to give what I now give.

37. Do you present 'Dhalis' of fruit vegetables or sheep to any officers ? If so, what does it cost you ?

37. No.

38. Do you consider the practice should be prohibited by Government ?

38. Yes, the practice should be stopped.

Lapo.

39. What do you understand by the term 'Lapo' ?

39. Lapo means payment in cash and kind.

40. How many forms are there of unauthorised 'Lapo'? Is it levied only in the revenue department or also in the public works police and forest departments?

40. Tapadars and daroghas, supervising tapadars, policemen, kotars and other subordinates are said to take grain and grass. I too give these things.

41. How is each form of unauthorised 'Lapo 'levied? In lump sum or fixed rates per camp per acre or per survey number or per assessment of land revenue?

41. As answered under No. 40. Also 0-1-6 per jireb on the area, 0-2-0 per jireb on occupied land, -4-0 per jireb on khas mokal land 0-8-0 per jireb on 5 year tenure, are levied by the tapadar and supervising tapadar annually. In the event of non-payment they get fines inflicted. The other officials referred to above also take lapo.

43. Is unauthorized 'Lapo' levied to cover the cost of 'Rasai' for touring officials or do you have to pay 'Lapo' as well as make 'Rasai'?

43. Tapadars say that whatever they take from zamindars is spent by them on the rasai of the high officials. I have no personal knowledge of this.

44. Is unauthorized 'Lapo'levied for making money presents to the private or official establishment of touring officials or do you have to pay 'Lapo' as well as make such presents?

44. Same as under No. 23, 41 and 42.

45. What are the usual amounts of such presents and for what purposes are they paid? Do they take the form of daily allowances?

45. Same as under Nos. 41, 42 and 23.

46. Is unauthorised 'Lapo' exacted for particular favours, and if so what, in matters of land revenue, irrigation, police and forests?

46. I pay unauthorized lapo not with a view to special favours, but to save my honour. Otherwise many fines are imposed upon me. My water supply is stopped, my cattle are impounded etc., etc. I cannot say how much is paid in each case.

47. What are the usual amounts of such exactions and by whom are they exacted?

47. As answered under Nos. 23, 41, 43.

48. What do you have to pay each year in the aggregate on account of 'Lapo' and exactions of the nature of 'Lapo'?

48 Cannot say.

49. Has the amount been reduced by the rules of 1914 and the system of giving 'Rasai' contracts to zamindars

49. To some extent.

50. Has the amount been reduced by the system of payments of land revenue direct to the mukhtiarkars?

51. Have you anyspecial recommenations for the prevention of 'Lapo'?. Could it be stopped by modifications of the revenue or police system or any other special orders ofGovernment?

50-51. Government can stop it by strict vigilance. We poor people cannot do so.

Chher.

52. What do you understand by the term 'Chher'?

52. Chher means labour supplied free of payment.

53. Whe are the 'Chheras'?

53. They are my haris.

54. What kinds of labour are the 'Chheras' called on to perform?

54. Clearing canals etc., etc.

55. Do the 'Chheras' hold their land on express or implied conditions to perform such labour when demanded by their zamindars?

55. Yes, I impose such conditions.

56. When so employed, do they receive any remuneration in cash or kind from the zamindars or from the officers of Government?

56. They received none formerly except for closing breaches and clearing canals. They have receivedit this year.

57. How many 'Chheras' are required at the camps of the different officers?

57. Cannot say.

58. How many are required daily ror bringing supplies, water, stalks and wood? How many more for preparing the ground and pitching and striking the camps

58. Cannot say: the number supplied depends upon the requirements.

59. Do they get anything for these services from the officers or from the zamindars?

59. Formerly, Cheras were fed by zamindars. This year they hae been paid in cash by the Collector and the Deputy Collector.

60. How many 'Chheras' are required for shikar?

60. Cannot say, the number supplied depends upon the requirements. The higher officials pay them.

61. Do they come willingly or not and do they get anything from the officers or from the zamindars?

61. They come unwillingly in pursuance of an agreement entered into by them. Sometimes, when the Mukhtiarkar wants them for urgent work, the zamindars supply them.

62. How many 'Chheras,' if any, are required for supplementing repairs to the roads by the Local Boards?

62. Cannot say. The number suplpied depends upon the number required.

63. Are such repairs of benefit to the public as well as to the officers?

63. No.

64. Do they get anything for such labour from the officers zamindars or Local Boards?

64. Atrinnamas or lungis are given.

65. How many 'Chheras' are required in case of floods and breaches of canal banks?

65. Cannot say, the number supplied depends upon requirements.

66. Do they get anything for such labour from the zamindars or officers of Government?

66. They are paid by the P. W. Department and not by others.

67. Does the employment of the 'Chheras' interfere with cultivation and cause loss to themselves and the zamindars?

67. Yes, it causes great loss.

68. How far is casual paid labour available inyour neighbourhood?

68. It can be had for there are many labourers provided they receive full wages.

69. Could it be procured by a contractor independently of the zamindars?

69. Yes, if they receive full wages.

70. Do you consider 'Chher' ought to be abolished or modified in any way by Government?

70. As appears proper to Government.

ORAL EVIDENCE OF WADERÓ MAHOMEDKHAN.

To the Chairman.

I can get 20-25 labourers from my village of 60 houses, if it is not in the cultivation season. They would be my har is. There might be some who are not my haris For 2 or 3 months of winter there is no cultivation. During the cold weather there is no injury to cultivation but there might be in the matter of their gaining their livlihood. There would be no objection if they received proper payment.

With regard to my answer to question 38 I don't want to abolish dhalis, I have never given a dhali. They are given willingly out of respect. It is no hardship, they are not demanded by officers.

My statement was written by one of the petition writers. The rest of the statement is correctly written.

To the Hon'ble Mr. Harchandrai.

I do pay towards the rasai fund in addition to lapo. This amount depends on the expenses incurred by the tapedars. That is in addition to lapo.

The Police take supplies from us and if we don't give them cash also they oppress us very grievously. They beat our haris. They now prepare a case against men under Chapter VIII ; before that they used to haul them up at once under that Chapter.

The tapedars prepare the bill. Some of the supplies are entered and some not. Low rates used to be entered before. This year full rates were entered.

To the Hon'ble Mr. Ghulam Hussain.

I know of the Commissioner's Circular of 1914. The tapedars used to make the bandobast before the Circular. The tapedar still makes the bandobast but through the zamindar. The zamindars give the supplies just as they did before. The tapedar used to collect money from the zamindars and pay the bills of the clerks at the bania's shop. Even after the Circular of 1914 this went on but to a somewhat less extent. It did not go on this year. The burden nows falls on one or two well-to-do zamindars; before it used to fall on many zamindars. If rasai stops then I shan't have to pay lapo. We now pay every farthing for rasai and also lapo. If we don't make rasai our haris are beaten and insulted. The officers are undercharged in the bills in consultation with their butlers.

To Mr. Sawhney.

The tapedars make the excuse that they want lapo for the sake of rasai. I can't say if it is for rasai.

If rasai was stopped I wouldn't pay lapo. I pay lapo now otherwise I shall be insulted and subjected to loss by tapedars and supervising tapedars in the revenue work.

We are more afraid about our lands than anything else. If rasai was stopped we should be able to tell officers, without any fear, of the real facts.

To Mr. Mahamud Shah.

The Police have actually used violence to my haris and it has happened very often,

To the Chairman.

If rasai is stopped then it would be easier to approach the Mukhtiarkars in connection with the grievances in respect of our lands. It is possible that the Mukhtiarkar is interested in rasai.

The expenses of camp in the case of big zamindars come out of the pockets of zamindars and not out of lapo.

WRITTEN EVIDENCE OF MR. CHOITHRAM TAPADAR.

Preliminary.

1. Name. — 1. Choithram son of Harchandrai Hindu.

2. Appointment. — 2. Tapadar Lakhi, taluka Sukkur.

3. Head-quarters. — 3. Head quarters Lakhi.

4. Length of service. — 4. 15 years'.

5. Length of service and special experience in Sind. — 5. I have experience of Larkana and Sukkur districts.

General.

6. What is the area covered by your charge? — 6. In my tapa there are 4 Government villages and one inami village.

7. What supplies have to be provided locally for touring officers at their various camps? — 7. I supply to touring officers grass, firewood, jars, mats, milk, mutton, butter, fowls, eggs, vegtables and whatever else they require.

8. What are their requirements in the way of cots, water jars or other furniture at their various camps? — 8. At the camp of the mukhtiarkars I suply 10 or 12 cots and 10 to 12 jars, at the camp of the Assistant Collector about 40 cots, 15 jars, 9 earthen platters and 10 earthen baking pans, and at the camp of the Collector 70-80 cots, 125 jars, 30 earthen baking pans and 25 earthen platters.

9. What arrangements are made for accommodating their private and official establishments? — 9. Generally they bring tents and rowtis with them. Those who have none are accommodated in private buildings or in landhis constructed for the purpose. For the kitchens of munshis and peons landhis are always constructed.

10. What arrangements are made for stables at their various camps? — 10. If officers put up in Government bungalows the stables attached to the bungalows are used, otherwise landhis are constructed.

11. What arrangements are made for their office at their various camps? — 11. Generally they hold their offices in tents.

12. What labour do they require to be provided locally at their various camps? — 12. At their camps chheras are required. At the camp of the Mukhtiarkar 3-4 chheras, at the camp of the Deputy Collector 24-30 chheras and at the camp of the Collector 50-60 chheras are required.

13. What is the condition of the roads in your charge? — 13. The roads in my charge are in fairly good condition as they are kacha ones.

14. What authority is responsible and what agency is employed for the repair of the roads? — 14. The Local Board is responsible for the repairs to roads. The work is done through beldars.

15. Do they require to have special repairs made, and if so, by what agency, to the roads to their various camps? — 15. We do sometimes require to have special repairs made. The work is done by parties of beldars. Sometimes chheras obtained from zamindars are employed.

16. What are their means of transport? Do they engage transport locally or for the whole period of their tour at headquarters? — 16. Officers sometimes tour on camels, sometimes on horses and sometimes in carriages. They maintain the equipage for the whole period. When they have not engaged baggage camels they get carts for their kit from camp to camp.

17. What are their postal arrangements and means of communication with head-quarters? — 17. The post is brought by kotars from the head quarters. If the kotars take the post mounted men are supplied by zamindars, by way of chher.

18. What are the usual camping places in your charge?

18. The village of Lakhi is the only camping ground in my charge. But there is no regular camping ground.

19. What arrangements are made for preparing or keeping in order the camping grounds?

19. Where there are camping grounds sometimes beldars and sometimes chheras supplied by zamindars are employed to put the camping grounds in order.

20. Which of them are within practical reach of villages with bania shops or bazars?

20. I cannot reply to this question as there are no camping grounds in my charge. In Lakhi which is a camping place, there are many bania shops.

21. To which of them are attached vegetable gardens?

21. Vegetables are available at Lakhi but there are no Government gardens there.

22. Which of them are provided with bungalows?

22. There is no bungalow in my neighbourhood.

23. What permanent establishment is maintained at such bungalows?

23. None.

Rasai.

24. What do you understand by the term 'Rasai'?

24. Rasai means providing necessary supplies for an officer's camp at a village.

25. What are the average daily requirements of officers on tour in the matter of supplies?

25. This depends upon the number of men.

26. What are the average daily requirements respectively of their private servants and of their official establishment?

26 Each of their private servants and official staff gets ½ lb. mutton, vegetables, milk ½ seer, ½ lb, rice ½ lb, flour and 1½ chhatanks ghee per day. Besides firewood and grass according to requirements.

27. What are the average prices of the various supplies required such as grain, rice, eggs, fowls sheep, milk, butter, bajri or jowari stalks and firewood?

27. There are no fixed rates for provisions; they vary from time to time.

28. Is there any market value foo milk, stalks and firewood beyond the neighbourhood of large villages or towns?

28. Firewood has no value for the chheras bring it from the jungles. But grass and milk have market values slightly lower than those in large villages.

29. What do you estimate to be the average daily aggregate cost of the requirements of officers their private servants and of their official establishment?

29. This depends upon the quantity of things taken and their rates. The quantity again depends upon the attitude of officers. The rasai made is large or small according as the officer concerned likes large or small rasai. Owing to the strictness of the present officers however the expenditure on rasai is reduced.

30. How are these requirements met? That is to say, who actually provides the various supplies and by whom are they collected and brought to camp?

30. Supplies available in the bazar *e.g.*, rice, ghee, flour, spices, vegetables, maida, sugar, sugar-candy and patashah are obtained from bania shops and the rest, fowls, eggs, kids, milk butter and cots are supplied by zaindars or khatedars who get them from their raj. But at some camps even milk, fowls, eggs and butter are purchased from the raj. Jars are obtained free of cost from the potter. Grass is supplied by zamindars who get it from haris, firewood is brought by chheras from the jungles in their own carts and green grass such as gram grass, peas grass etc. is brought from cultivated lands. The chhabar grass is brought by chheras from the jungles. Mats are purchased. The stabling materials are obtained on hire from banias. Firewood is brought from Government jungles.

31. How are they paid for?

31. This has been answered under No. 37.

32. Do the payments reach the actual providers or are they retained by the collecting agency or repaid to members of their camp?

32. Payments for things purchased reach the actual providers. But no payments are received for the supplies excepting those for the officer in the case of the *Mukhtiarkar's and Deputy Collector's camps. At the Collector's camp, munshis* make payments for flour, rice, ghee, sugar and spices only. Private servants and peons make no payments. They get every thing gratis.

33. Butlers get the supplies for their masters under-stated in the bills. They generally take more eggs and fowls than are shown in the bills. They eat the eggs themselves and take the fowls to head quarters and charge the officers for them.

33. How does their estimated average daily cost compare with the actual payments ?

34. This has been answered under No. 40. At some places the excess is borne by the zamindars who do not give anegi at some by the tapadars out of their lapo, at some by the panchayets and at some by the raj. There are different practices in different places.

34. If it is greater, by whom is the excess borne ? by the haris or zamindars or tapedars or mukhtiarkars?

35. Is the excess met out of a 'Rasai' fund maintained by the tapedars or mukhtiarkars ?

36. Is anything paid for water jars cots or other furniture requisitioned or for materials used to build stables ?

35-36. Answered above.

37 Do they obtain vegetables, and if so, on payment, from gardens attached to camping grounds or maintained by Local Funds ?

37. No payment is made for them.

38. How far has it been possable to give practical effect to the rule of 1914 ? Have tapedars actually ceased to collect the supplies or are they only nominally provided by the zamindars ?

38. Proper effect has not been given to the rules of 1914. Zamindars are in attendance for name's sake, only the whole of the arranegments being made by the tapadars as before with the assistance of zamindars.

39. Have you any modifications to recommend or substitutes for the rules of 1914 ? Would it be possible to find an independent contractor for each taluka or division in place of the tapedars and zamindars ?

39. I can make no suggestion. It would not be possible to find a contractor.

40. Have touring officers been able to give regular and timely intimation of their requirements and of their camps for the information of contractors and zamindars ?

40. Timely intimation is given of camps.

41. Have you any special reports on the working of the rules of 1914 or any special local orders ?

41. Many local orders are issued but no effect can be given to them.

42. Do you give "Dhalis" of vegetables and fruits and presents of game or sheep to touring officers ?

42. Zamindars give dalis.

43. What do you estimate to be average cost of such "Dhalis" and sheep ? And whence are they obtained ?

43. The cost depends upon the contents of dalis. The minimum expenditure per dali is Rs. 5 and the maximum Rs. 20.

Lapo.

45. What do you understand by the term 'Lapo' ?

45. Lapo means the amount levied from zamindars and khatedars over and above Government assesment for the rasai fund.

46. Lapo is levied at following rates:—At some places at 6 pies per jireb, at some at one anna per jireb and at some at one and half annas per jireb, of cultivated area.

46. How many forms are thereof unauthorized 'Lapo' ?

47. By whom and from whom is each form of unauthorized 'Lapo' levied and for what ostensible purposes ?

47. This lapo is levied by tapadars from zamindars for the ostensible purpose of rasai.

48. How is each form of unauthorized 'Lapo' levied? Atfixed rates per year or per acre or per survey number or per assessment of land revenue or per camp ?

48. Answered under No. 45.

49. How far is unauthorized 'Lapo utilized to cover the cost of 'Rasai' for touring officials ? Is ticonvertedfor that purpose into a 'Rasai' fund ?

49. The whole of the lapo is paid into the rasai fund. Formerly when all khatedars paid lapo, some amount was left over for tapedars to appropriate but owing to issue of Government orders from time to time, to the introduction of the system of paying assessment by money order and direct at taluka offices and to the collection of assessments at head quarters, several khatedars do not pay lapo or pay it at lower rates, with the result that the tapadars have nothing left for themselves.

50. If so, who manages the 'Rasai' fund ?

50. The rasai fund is managed by the headquarters tapadar. Sometimes the head quarters supervising tapadar is associated with him.

51. How far is unauthorized 'Lapo' utilized for money presents to the private or official establishments of touring officials ? What are the usual amounts of such presents and to what extent are they made out of the 'Rasai' fund ?

51. The lapo is utilized for giving money presents to the private and official establishments as follows.—

The Mukhtiarkar's private servant gets nothing ; his peons Rs. 5 each per year. The Deputy Collector's butler gets Rs. 20. Of his other private servants some get one rupee each, some eight annas each and some two rupees each. Besides this the peons get Rs. 5 and a bottle of liquor for driving the peg and an annuity of Rs. 2. The servants of the head munshi and other clerks all together get Rs. 7-8-0. The munshi gets Rs. 3 for the inspection of records. In the case of the Collector's establihments Rs. 100 was paid to the butler formerly. The other private servants also received something. The peons got Rs. 20 per camp. But since the time of Mr. E. L. Moysey, all this has ceased. The money presents made at camps are met by the tapadars from the lapo direct. Besides these, there are some annuities to be paid as follows :—

The supervising tapadar gets from each of the tapadars under him one month's salary and his kotar and private servant one rupee each. In taluka office the second munshi gets Rs. 3, all other munshis Rs. 2 each and the head munshi Rs. 10 from each tapadar. Some take it while others do not. The munshis of the Deputy Collector at the time of the jamabandi are paid as follows :—

The head munshi gets Rs. 100 and other clerks and munshis amounts equal to their salaries from the rasai fund at taluka head quarters. Besides this during the time of the jamabandi, money is spent on fruit etc., every day. Presents of fruits etc. are aso made. Even when the Collector does the jamabandi, the munshis of the Deputy Collector get these money presents all the same. The peons of the Deputy Collector get Rs. 10 and his servants get as much. At the time of the inspection of records in the taluka office, expenses are incurred on dalis, fruits, etc. Both on this occasion and on the occasion of the jamabandi they get what they spend on their food. The munshis of the Collector get only milk, firewood and mutton free of cost and pay for all other supplies at the time of the inspection of records and of the jamabandi. Fruit and sweets are also given to them. They get no cash on account of jamabandi or inspection of records but money presents are made to their servants. At the Saltamami inspection the Deputy Collector's munshis and servants are paid about Rs. 50; those of the Collector about Rs. 150 and those in the the Huzur Deputy Collector's office about Rs. 50.

52. How far is unauthorized 'Lapo' exacted for particular favours in matters of land revenue, irrgation, police and forests ?

52. The extent to which lapo is levied in the Revenue Department has been shown above.

In the Public Works Deprtment, contractors pay 10 per cent. to Engineers, 10 per cent. to overseers and other subordinates. The expenses of their camps are borne by daroghas and mukadams, sometimes by contractors. Daroghas and mukadams get provisions from zamindars and cattle-owners free of cost. Their cattle are allowed to graze on the forest shores of Government canals free of charge If any one refuses to supply provisions, the daroghas set up false cases against him Besides during the abkalani season, they get money presents on the rotation of water-

supply and on letting off water from regulators. They also levy lapo on water wheels. They get money presents for water allowed to khatedars in special cases from canals under restriction. They also get money presents at the time of fixing coosharers of a water-course giving water supply from canals and of granting permission for wheels. In short the exactions levied in the Revenue Department fall much sort of those levied in this department. The Revenue officials keep quiet when they get no lapo from any zamindar but the Public Works officials do not refrain from setting up false cases. The Engineer's camp at Bagarji in the year 1909 is an instance in point. A case was filed against 21 men over the question of rasai and the poor men had to spend 1700 rupees to save themselves.

The Police Department surpasses all other departments. If a theft is committed, the investigating officers during the investigation live on the hospitality of the complainant or if he is poor on that of the zamindar of the village. If a theft by housebreaking is committed, the police officials will say that the theft was committed by the paramours of the complainant's wife at her instance, with the result that the complainant will keep quiet over the matter. Sometimes the real culprits are let off on payment of bribes and innocent men dragged in. The expenses on the District Superintendent of Police's camp are met from contributions collected by them from the raj.

More high-handedness is practised in the Forest Department than in the Public Works Department. The forest guards and jamadars spend nothing from their pockets. Their own expenses and the fees of their horses fall upon the cattle-owners who also bear the expenses of forester's camps. The expenses on the Forest Officer's camp are met from the pay of guards and jamadars. These latter never receive their pay as it is set apart to meet the cost of such camps. They in return allow people to cut down trees secretly and levy some money on them. They also set fire to forests in order that there should be more grass for cattle to graze on. Some cattle graze on the authority of passes, others are allowed by them to graze without such passes on payment to them of half the grazing fees. The weapon which they have in their hands is that if a cattle-owner refuses to accommodate them they file false cases against him one becoming the complainant and the others witnesses.

53. How far is unauthorized 'Lapo utilized to mitigate the strictness of examinations of official records by the establishments of touring officials?

53 Answered under No. 60.

54. Has the levy of unauthorized 'Lapo' been affected by the rules of 1914?

54. This has been answered above.

55. Have you any special reports on the subject of unauthorized 'Lapo' or any local orders?

55. This has been answered above.

56. Can you suggest any more effectual means for preventing the levy of unauthorized 'Lapo' than the rules of 1914? Could it be prevented by modication of the rules of the Land Revenue Code?

56. The Land Revenue Code should be amended, compulsory education should be introduced, the pay of the lower officials should be raised to make them more responsible, the period of tour should be curtailed, camps should be made in towns only, the duration of Mukhtiarkars' camps should be curtailed, the jamabandi should be made by Mukhtiarkars themselves, there should be a special department on the lines of the Local Fund auditor's Department (for whom no rasai is made for the inspection of records and of Jamabandi, which should have nothing to do with the appointments or dismissals of tapadars and munshis of taluka offices; the mukhtiarkar if he inspects the records of tapadars should not mind ordinary mistakes; if a special department is organized for the inspection of taluka office records then the Mukhtiarkars should make no such inspection; the Commissioner in Sind's inspection may continue but it is necessary to organize a special department for jamabandi inspection; the jamabandi should be completed by mukhtiarkars before inspection is made by the special department.

Chher.

57. What do you understand by the term "Chher"?

57. Chher means the employment of forced labour without payment.

58. Who are the 'Chheras'?

58. They are haris.

59. They are required to prepare camping grounds, to repair roads, to pitch and strike tents, to load and unload kit, to watch camps at night, to fetch water and to do miscellaneous work at camps. Zamindari chheras are also called in when contractors are unable to complete their clear ance and bund work, when sudden breaches occur in bunds or when shikar is made.

59. What kind. of labour are the 'Chheras' called on to perform?

60. Do the' Chheras 'hold their lands on express or implied conditions to perform such labour when demanded by their zamindars?

60. Chheras hold their lands on conditions to perform such labour.

61. When so employed, do they receive any remuneration in cash or kind from the zamindars or from officials of Government?

61. When so employed they are fed by zamindars. Some European officials give them bakshish at their camps or at the time of shikar.

62. How far is casual paid labour available in your charge?

62. Casual paid labour could be had in my charge at the rate of 8-10 annas per day.

63. Is any considerable staff of 'beldars' maintained in your charge either by Local Fund or Government?

63. Beldars are maintained on roads in my charge but I do not know how many.

64. How far are zamindars, if at all bound to provide labour on the demand of officials of Government?

64. No labourers are supplied.

65. Are any lands held like those of the villages ervants of theDeccan on condition of rendering service to the community or to Government?

65. No.

66. For what purposes do touring officers require labour?

67. How many labourers do they require daily in camp?

68. How many more do they require when pitching or striking camps?

69. Whence do they obtain them?

70. Are they paid anything for their labour or are they given anything by the zamindars?

66-70. This has been answered above.

71. What would be the probable cost of substituting casual paid labour? Could this be obtained from the Rasai contractor?

71. I am unable to answer this.

72. How do they obtain labour for shikar?

73. What do they pay the men? Is there difficulty in making them accept payment?

74. Are they given anything by the zamindars?

75. What labour if any is required to supplement the repair of the roads by the local authorities?

76. Are the labourers given anything for this work by the zamindars or the local officials?

72 76. This has been answered above.

77. What labour is required in case of floods and breaches of canal banks?

78. Are the labourers given anything for this work by the zamindars or by Government?

77-78. This has been answered above.

79. How far, if it all, does the employment of the "Chheras" interfere with cultivation and cause loss to themselves or the zamindars?

79. Zamindars provide chher in such a way that no loss is caused to cultivation. If in some cases they do not take off haris from their cultivation, they supply paid labour at their cost.

80. How far does the employment of 'beldars' interfere with their ordinary work under the Local Boards?

80. Beldars generally do their own work but when a camp is made away from any village and no zamindari chher is available, they are sometimes employed to do the work at camps, which does not much interfere with their ordinary work.

81. Have you any special reports on "Chher" or local orders?

81. This has been answered above.

82. Do you consider 'Chher' should wholly or partly be suppressed, and if so, what orders would you recommend to be passed by Government.

82. The touring officers should take khalasis with them and make their own arrangements. But zamindars and chheras do not object to rendering assistance on canal bunds, clearance work and the closing of breaches, for these are matters in which they are concerned. But they should not be called upon to repair roads.

General Note.

The anaki collections vary in different tapas. Every tapadar tries to be in charge of a tapa where more anaki is levied. Tapas are as it were sold in the Deputy Collector's office. When one tapadar tries for a transfer, four others are also transferred. The Deputy Collector's head munshi gets Rs. 100 on each transfer. The transfers of village officials should be made by the Collector, as is the case in Hyderabad district.

ORAL EVIDENCE OF MR. CHOITHRAM.

To the Chairman

I have also zamindari in Sukkur taluka on which I pay Rs. 800 or Rs. 900 assessment. My father was a zamindar. I speak of other departments from my own experience as a zamindar.

The rate for casual labour in my village used to be from 4 to 5 annas a day. Owing to the recent rise of prices it has risen to 8 or 10 annas a day.

To the Honorable Mr. Harchandrai.

Nariandas tapadar was dismissed because he did not give satisfaction in the rasai bandobast. we are under fear of suffering great loss if we dont make proper rasai bandobast.

The zamindars are required to give chheras to mend the roads just before the arrival of officers on tour where the roads are in a very bad condition and if the beldars are not able to cope with the repairs.

The chher for roads and camp ought to be stopped but chher of Engineering department for breaches of canal banks or for the benefit of the zamindar ought to be continued.

To the Honorable Mr. Ghulam Hussain.

The chheras would come willingly to work for proper wages on road and camp if they have no work to do, but they would not be willing to come if they have got their own work.

The haris for the most part have a good deal of work to do from November to March

I can't say if the zamindars pay lapo to avoid the harassment of taluka officers. I can't say what is in the heart of zamindars. It is not in our power to confer any favour on zamindars. I can't say if they pay willingly or not.

The butler takes ordinarily 2 or 3, sometimes 4 or 5 fowls, a day, ½ to 1 seer of butter 1½-2 seers of mutton and 2 or 3 seers of milk every day in the case of Assistant Collector or Collector's camp. These are the things usually supplied Other stores they bring themselves.

To Mr. Sawhney.

The tapadars compete for the better tapas because they do not suffer any loss in those tapas. In other tapas which are not good, they suffer loss and have to make up from their pay. They don't make anything for themselves from lapo whereas they have to pay out of their own pocket the sum of Rs. 20 or 30 a yea on account of rasai. All lapo is consumed by rasai.

To Mr. Mahamud Shah.

It is not a fact that 1-10th of lapo only goes for rasai.

WRITTEN EVIDENCE OF MR. KARIMBUX TAPADAR.

Preliminary

1. **Name.** — 1. Karim Bux.

2. **Appointment.** — 2. Tapadar.

3. **Head-quarters.** — 3. Head quarters at the village of Bharkan taluka Sukkur.

4. **Length of service.** — 4. Commencement of appointment from October 1912.

5. **Length of service and special experience in Sind.** — 5. Five years six months.

General.

7. **What supplies have to be provided locally for touring officers at their various camps?** — 7. At Bharkan the head quarters village of my tapa or at any other village, no officer except the mukhtiarkar has encamped so far. For the mukhtiarkar's camp provisions such as, mutton, ghee, rice, flour, milk etc. are obtained locally and supplied by the zamindar. The bill is presented by him on the last day of the camp when payment is made. Milk, mutton, jars, grass etc. to peons are supplied gratis. The tapadar is not concerned with all these things.

8. **What are their requirements in the way of cots, water jars or other furniture at their various camps?** — 8. At the mukhtiarkar's camp about 10 cots and 10 jars are required.

9. **What arrangements are made for accommodating their private and official establishments?** — 9. The mukhtiarkar lives in his rowti in camp. His establishment live in the tapadars' deras whenever convenient.

10. **What arrangements are made for stables at their various camps?** — 10. The mukhtiarkar's horses are stabled in zamindars' otaks or other convenient places.

11. **What arrangements are made for their office at their various camps?** — 11. Arrangements are made for his office in tapadars' deras.

12. **What labour do they require to be provided locally at their various camps?** — 12. Two labourers are required at his office ordinarily but at the time of pitching and striking his camp 5 labourers are required.

13. **What is the condition of the roads in your charge?** — 13. The Local Board roads in my charge are in a good state of repair.

14. **What authority is responsible and what agency is employed for the repair of the roads?** — 14. The Local Fund mistri is responsible for the repair of these roads and the repairs are executed by the malhis appointed for the purpose.

15. **Do they require to have special repairs made, and if so, by what agency, to the roads to their various camps?** — 15. Repairs to these roads are specially necessary during the abkalani season. The repairs are made by the persons appointed for the purpose. Sometimes zamindars also help, if the roads stand in need of thorough repairs.

16. **What are their means of transport? Do they engage transport locally or for the whole period of their tour at head-quarters?** — 16. The mukhtiarkar maintains his own camp equipage throughout the year and has that equipage at every camp.

17. **What are their postal arrangements and means of communication with head-quarters?** — 17. His post is brought from and to the head quarters by the kotars of tapadars and supervising tapadars.

18. **What are the usual camping places in your charge;**

18. Bharkan alone is a camping place in my charge but there is no special camping ground.

19. **What arrangements are made for preparing or keeping in order the camping grounds?**

19. There is no camping ground in my tapa.

20. **Which of them are within practical reach of villages with banias shop or bazars?**

20. There is a camping ground in the village of Chak which is near the village of Barkan. Chak is a large village with a bazar and banias' shops. There is a Public Works Department bungalow in the village and officers generally encamp there. There is a vegetable garden attached to this bungalow.

23. **What permanent establishment is maintained at such bungalows?**

23. Darogas, beldars and malhis of the Public Works Department are maintained at this bungalow.

Rasai.

24. **What do you understand by the term 'Rasai'?**

24. Rasai means the provisions of supplies at officers' camps.

25. **What are the average daily requirements of officers on tour in the matter of supplies?**

25. They require mutton, milk, rice, ghee, flour, cots, etc., in proportion to the strength of their establishments.

26. **What are the average daily requirements respectively of their private servants and of their official establishment?**

26. Their private servants and official staff require a certain amount of provisions daily.

27. **What are the average prices of the various supplies required, such as grain, rice, eggs, fowls, sheep, milk, butter, bajri or jowari stalks and firewood?**

27. I do not remember exactly the rates for provisions, rice, fowls, eggs, etc.

28. **Is there any market value for milk, stalks and firewood beyond the neighbourhood of large villages or towns?**

28. Firewood, stalks and milk have market values in small villages, which are slightly lower than those in the towns.

29. **What do you estimate to be the average daily aggregate cost of the requirements of officers, their private servants and of their official establishment?**

29. I cannot say.

30. **How are these requirements met? That is to say, who actually provides the various supplies and by whom are they collected and brought to camp?**

30. These supplies are collected and brought to camp by zamindars who also present bills for them.

31. **How are they paid for?**

31. I do not know.

32. **Do the payments reach the actual providers or are they retained by the collecting agency or repaid to members of their camp?**

32. I cannot say with certainty whether the payments reach the actual providers.

33. **How does their estimated average daily cost compare with the actual payments?**

33. Their actual payments exceed their estimated daily cost.

34. **If it is greater, by whom is the excess borne? by the haris or zamindars or tapedars or mukhtiarkars?**

34. The excess is probably borne not by themselves but by haris or zamindars.

35. **Is the excess met out of a 'Rasai' fund maintained by the tape- or mukhtiarkars?**

35. A rasai fund is maintained under the care of the tapadar at the head quarters.

36. Is anything paid for water jars, cots or other furniture requisitioned or for materials used to build stables ?

36. They do not pay anything for such supplies.

37. Do they obtain vegetables, and if so, on payment, from gardens attached to camping grounds or maintained by Local Funds ?

37. Local Fund gardens are not near camping grounds.

38. How far has it been possible to give practical effect to the rules of 1914 ? Have tapedars actually ceased to collect the supplies or are they only nominally provided by the zamindars ?

38. By the rules of 1914, lapo has been reduced considerably, as people generally remit their assessment by money order. Nor is lapo levied when recoveries are made at the mukhtiarkar's office during the last five days of the month. During the first five days, however, when recoveries are made in the tapa, lapo is levied. When all collections have been made contributions are ascertained and recovered at head quarters. This money is spent at head quarters, how I cannot say. Tapadars have generally ceased to collect supplies. They collect them occasionally.

39. Have you any modifications to recommend or substitutes for the rules of 1914 ? Would it be possible to find an independent contractor for each taluka or division in place of the tapedars and zamindars ?

39. Zamindars or contractors will not do for the purpose of providing supplies, unless camping places of officers are fixed. Nor can a zamindar contractor be found willing to undertake the work.

40. Have touring officers been able to give regular and timely intmation of theirrequi rements and of their camps for the information of contractors and zamindars ?

40. Zamindars as a rule know of and provide the requirements of officers' camps. They are given information of camps.

41. Have you any special reports on the working of the rules of 1914 or any special local orders ?

41. Officers have issued orders in accordance with the rules of 1914 and the avowed object of these orders is to suppress lapo and rasai.

42. Do you give "Dhalis" of vegetables and fruits and presents of game or sheep to touring officers ?

42. Such presents are not made by zamindars to my knowledge.

43. What do you estimate to be the average cost of such "Dhalis" and sheep ? And whence are they obtained ?

43. I cannot say. The cost will depend upon the quantity of the dali.

Lapo.

45. What do you understand by the term 'Lapo' ?

46. How many forms are there of unauthorized 'Lapo' ?

45-46. Unauthorized lapo means what is unauthorizedly taken in excess of the Government due.

47. By whom and from whom is each form of unauthorized 'Lapo' levied and for what ostensible purposes ?

47. Unauthorized lapo is levied by the lower officials of the Revenue Department i. e. tapadars, by officers of the Forest, the Police and the Public Works Departments, from the people with whom they deal.

48. How is each form of unauthorized 'Lapo' levied ? At fixed rates per year or per acre or per survey number or per assessment of land revenue or per camp ?

48. Lapo is not levied in a uniform system throughout Sind. In some places it is levied per survey number, in some per acre and in some both per number and per acre. It is levied according to local system and the expenses of a camp.

49. How far is unauthorized 'Lapo' utilized to cover the cost of 'Rasai' for touring officials ? Is it converted for that purposes into a 'Rasai' fund ?

49. The whole of the lapo is utilised to cover the cost of rasai for touring officials. It is even supplemented from the tapadar's pay. I cnanot say how it is spent as I have never spent it.

50. If so, who manages the 'Rasai fund?

50. Such a fund does exist and is managed by the tapadar at the head qurators.

51. How far is unauthorized 'Lapo' utilized for money presents to the private or official establishments of touring officials? What are the usual amounts of such presents and to what extent are they made out of the 'Rasai' fund?

51. I do not know as I have stated above.

52. How far is unauthorized 'Lapo' exacted for particular favours in matters of land revenue, irrigation, police and forests?

52. It is levied not for particular favours but to meet the expenses incurred. It rests with people to pay or not to pay. If there is any deficit, it is made up by the subordinates.

53. How far is unauthorized 'Lapo' utilized to mitigate the strictness of examinations of official records by the establishments of touring officials?

53. It is not used to mitigate the strictness of examination of records. If the work has been done carefully, there is no occasion for the examining establishments to be strict.

54. Has the levy of unauthorized 'Lapo' been affected by the rules of 1914?

54. It has been considerably affected by the rules of 1914.

55. Have you any special reports on the subject of unauthorized 'Lapo' or any local orders?

55. There have been orders of local officers regarding the stoppage of lapo since the rules of 1914.

56. Can you suggest any more effectual means for preventing the levy of unauthorized 'Lapo' than the rules of 1914? Could it be prevented by modication of the rules of the Land Revenue Code?

56. For reducing or stopping unauthorized lapo, following measures might be taken:—

(1) Assessment should be made payable by money order.

(2) Times and places of officers' camps should be fixed.

(3) The pay of tapadars should be increased.

(4) Undue hospitality should be stopped.

(5) Subordinates should not be treated with strictness except when they behave dishonestly in pecuniary matters of Government.

(6) They should be given promotion, when due according to their merits.

Chher

57. What do you understand by the term "Chher"?

57. Chher means labour employed temporarily on Government works, free of cost.

58. Who are the 'Chheras'?

58. They are persons who do Government work without payment.

59. What kinds of labour are the 'Chheras' called on to perform?

59. Chher is required to work at officers' camps both at the officers' arrival and departure and during his stay.

60. Do the 'Chheras' hold their lands on express or implied conditions to perform such labour when demanded by their zamindars?

60. In the case of old haris, the general practice is for these to work as chheras when required to do so In the case of new haris an express condition to that effect is imposed.

61. When so employed, do they receive any remuneration in cash or kind from the zamindars? or from officials of Government?

61. They receive no remuneration except from the Public Works Department. Their own zamindars only feed them.

62. How far is casul paid labour available in your charge?

62. All men of the working class in my charge can be procured on payment.

63. Is any considerable staff of beldars maintained in your charge either by Local Fund or Government?

63. One or two beldars are probably maintained for the local roads in my charge.

64. How far are zamindars, if at all, bound to provide labour on the demand of officials of Government?

64. Under instructions from Government officers zamindars are called upon to supply labour as they can do this very easily.

65. Are any lands held like those of the village servants of the Deccan on condition of rendering service to the community or to Government?

65. No.

66. For what purposes do touring officers require labour?

66. For doing private work of touring officers.

67. How many labourers do they require daily in camp?

67. About 5 men will suffice.

68. How many more do they require when pitching or striking camps?

68. For pitching or striking tents about 10 men are required.

69. Whence do they obtain them?

69. They are obtained locally through the zamindars.

70. Are they paid anything for their labour or are they given anything by the zamindars?

70. The men receive no payment for their labour

71. What would be the probable cost of substituting casual paid labour? Could this be obtained from the Rasai contractor?

71 If such labour is employed, the daily wages per man should be six annas at least. It could be obtained from rasai contractors.

72. How do they obtain labour for shikar?

72. They obtain labour from zamindars for shikar

73. What do they pay the men? Is there difficulty in making them accept payment?

73. Nothing in cash. Sometimes they get something as bakshish.

74. Are they given anything by the zamindars?

74. Nothing.

75. What labour, if any, is required to supplement the repair of the roads by the local authorities?

75. None is required except in abkalani season.

76. Are the labourers given anythins for this work by the zamindaro or the local officials?

76. This work is in the charge of the local fund mistri. It seems, however, that the labourers are probably given nothing by Government or zanindars. Of course when new bridges are under construction, they get their usual daily wages.

77. What labour is required in case of floods and breaches of canal banks?

78. Are the labourers given anything for this work by the zamindars or by Government?

77-78. In case of floods and breaches, zamindars supply labour. For such assistance zamindars get rewards and afrinamas from Government but labourers get nothing except food.

79. How far, if it all, does the employment of the "Chheras" interfere with cultivation and cause loss to themselves or the zamindars?

79. The employment of chheras on this work never lasts for more than three days. If the work continues longer, zamindars supply chheras by turn. This causes them loss.

80. How far does the employment of 'beldars' interfere with their ordinary work under the Local Boards?

80. Beldars do no work other than their ordinary work.

81. Have you any special reports on "Chher" or local orders?

81. No.

82. Do you consider 'Chher' should wholly or partly be suppressed, and if so, what orders would you recommend to be passed by Government?

82. Chher should be replaced by paid labour. Chher should be entirely abolished. It should never be employed except on payment.

ORAL EVIDENCE OF MR. KARIMBUX.

To the Chairman :—

The lapo which I collect at the tapas from zamindars I take to headquarters and pay into the rasai fund to the tapadar at head quarters who manages the fund. All Tapadars do that.

5 or 7 month's pay of tapadars is kept in deposit. If there is any saving when the years' account of lasai is made up, we get a part of our pay back, otherwise we don't get it. Our pay is kept in deposit at the taluka office, where all the lapo is collected and paid. We don't make our pay good from the zamindars who would not pay 'lapo' a second time. Consequently we are always in debt.

To the Hon'ble Mr. Harchandrai :—

I don't know exactly what the arrangements were before 1914 as I was only engaged in 1914.

To the Hon'ble Mr. Ghulan Hussain :—

Tapadars have nothing to do with rasai now. It is the zamindar who provides the supplies and even pays for the supplies from the bania. In my tapa the tabadar has absolutely no concern with asai. The tapadars pay the expenses of the camp of touring officers at other places in the taluka.

To Mr, Sawhney :—

The tapadar saves nothing out of lapo. The tapadars like to get tapas where there is more lapo for there they lose less pay.

If rasai is stopped there will be no need of lapo.

WRITTEN EVIDENCE OF PIR RASUL [illegible]

Preliminary

1. Name.	1. Pir Rasul Bakhsh Shah Jilani of Ghotki.
2. Occupation.	2. Pir and zamindar.
3. Extent of business or zamindari. Give amount of income-tax or land revenue.	3. A small zamindari paying about Rs. 700 as assessment.
4. Residence.	4. Ghotki.
5. Public employment, if any, such as member of Municipality, Local Board or Honorary Magistrate.	5. A Municipal and Taluka Local Board member and a Commissioner's Darbari.

Rasai.

6. What do you understand by the term 'Rasai'?	6. Rasai means making arrangement for any business in connection with camp i.e. making arrangement for the necessaries of one's self.
7. How many years' experience have you had in making 'Rasai'?	7. I have no personal experience of rasai.
8. What are the camping grounds for which you have to make 'Rasai'?	8. None excepting the Ghotki town.
9. What officers frequent those camping grounds?	9. Commissioner in Sind, Collector, District Superintendent of Police, Executive Engineer, Assistant Collector, and the Divisional Forest Officer.
10. What supplies do those officers require for themselves?	10. These officers have not sent for any food materials from us.
11. Whence do you get those supplies namely, grain, rice, eggs, fowls, sheep, milk, butter, vegetables, bajri or jowari stalks and firewood?	11. I have not given such food material at any time.
12. Do you get them from your haris or from banias or from your own house or from other zamindars?	12. These officers have at no time sent for any thing from us.
13. Do you pay for them, and if so, at what average rates?	13. Money is not charged in case nothing is given.
14. Have milk, stalks and firewood market values beyond the neighbourhood of large villages and towns?	14. All things excepting fuel fetch certain price and their price depends on the quality.
15. Do you get firewood from th jungle? Do you pay anything for it and what does it cost you to bring it to camp?	15. I do not send for fuel for rasai and nor do I give it for rasai.
16. What is the average daily cost of the supplies required by the officers themselves?	16. I have no such experience.
17. Do you have to provide supplies also for the private servants and official staff of the officers?	17. No.
18. What is the average daily cost of such supplies?	18. I have no such experience.
19. Do you have to provide supplies also for the clerks of the officers?	19. No.
20. What is the average daily cost of such supplies?	20. I have no such experience.
21. Do you have to provide water jars, cots or other furniture or material for building stables?	21. Nothing excepting cots is given and no rent for cots is charged.

22. What does that cost you for each camp ?

22. We spend nothing.

23. Do you receive payment in full or in part from the officers and from their private servants official staff and clerks ?

23. No. money is charged in case nothing is given.

24. If not, does the loss fall on your haris or on you ?

24. The deficit is not made up by my haris or myself.

25. Do you have to provide quarters for the clerks ?

26. If so, does it cost you anything and do you receive payment?

27. Do you have to provide camels, horses, carts or carriages ?

28. If so, what does it cost you and do you receive payment ?

29. Do you have to make 'Rasai' for mukhtiarkars, public works supervisors, police inspectors and any other subordinate officials ?

30. If so, what does it cost you, and do you receive payment ?

25-30. No.

31. What is the aggregate cost to you each year of making 'Rasai'?

31. We give nothing and therefore spend nothing.

32. Do you make the 'Rasai' your self or is it still actually made by the tapedars or by the contracting zamindars ?

32. We do not make rasai ourselves. But we hear that the tapadars used to make rasai. Last year the zamindars were given contracts.

33. How do you receive payment ? Do you prepare bills or do the tapedars ? Or are payments made through contracting zamindars ?

33. When we make no arrangements for rasai we prepare no bills.

34. Do you approve of the system of giving the contracts to zamindars or would you prefer the appointmets of contractors independent of the tapedars and zamindars?

34. We don't like that the contracts should be given to zamindars. It would be better if persons other than the tapadars are given contracts.

35. Would it be possible to find such contractors for whole talukas or sub-divisions of the district ?

35. Yes.

36 What are your special objections to Rasai' and have you any special recommendations to make, as to the arrangements to be made for 'Rasai'' by Government ?

36. In my opinion it appears that with a view to stop rasai it should be ordered that the assessments should be remitted by postal money order on receipt of the bills from tapadars. The taluka officials should have no interference in the grant of the privilege of a chair or a license for a gun and the tapadars and supervising tapadars should have nothing to do with the correspondences regarding the permanent grants of land. As regards the grant of land on khas mokal tenure the Sub Divisional Officers should make enquiries in their presence at the kacheri sessions on receipt of the applications and grant ijazatnamas personally or by post.

37. Do you present 'Dalis' of fruit, vegetables or sheep to any officers ? If so, what does it cost you ?

37. No.

38. Do you consider the practice should be prohibited by Government ?

38. Wherever the dalis are given if they consist wholly of the fruit of one's own garden they need not be prohibited.

Lapo.

68 What do you understand by the term 'Lapo' ?

39. By lapo, we mean what is given to barbers and others at the time of batai. Other people take it to be one anna which they pay to tapadars.

40. How many forms are there of unauthorised 'Lapo'? Is it levied only in the revenue department or also in the public works police and forest department?

40. I have been hearing that members of all departments satisfy themselves.

41. How is each form of unauthorized 'Lapo' levied? In lump sum or fixed rates per camp, per acre, or per survey number or per assessment of land revenue?

41. It is taken in lump sum in proportion to the areas of survey nos. and in keeping with the expenses of camps.

42. By whom is each form of unauthorized 'Lapo' levied and for what ostensible purposes? By tapedars, abdars and daroghas, sub-inspectors and thanedars and forest rangers?

42. This has been replied to in the above questions.

43. Is unauthorized 'Lapo' levied to cover the cost of 'Rasai' for touring officials or do you have to pay 'Lapo' as well as make 'Rasai'?

43. This lapo is taken for touring officers but it is swallowed up by tapadars. We make no rasai.

44. Is unauthorized 'Lapo' levied for making money presents to the private or official establishments of touring officials or do you have to pay 'Lapo' as well as make such presents?

44. We have not paid anything in cash ourselves in this behalf.

45. What are the usual amounts of such presents and for what purposes are they paid? Do they take the form of daily allowances?

45. Such sweetmeats are given by those who want to gain their own ends.

46. Is unathorised 'Lapo' exacted for particular favours, and if so what, in matters of land revenue, irigation, police and forests?

46. I have no experience of it.

47. What are the usual amounts of such exactions and by whom are they exacted?

47. I have no experience of it.

48. What do you have to pay each year in the aggregate on account of 'Lapo' and exactions of the nature of 'Lapo'?

48. I do not know of such amounts.

49. Has the amount been reduced by the rules of 1914 andthe system of giving 'Rasai' contracts to zamindars?

49. I am ignorant of the rules framed in 1914 and therefore can say nothing.

50. Has the amount been reduced by the system of payments of land revenue direct to the mukhtiarkars?

50. The mukhtiarkar in this taluka has not taken the assessments directly and therefore nothing can be said.

51. Have you any special recommendations for the prevention of 'Lapo'? Could it be stopped by modifications of the revenue or police system or any other special orders of Government?

51. As regards the Revenue Department, the answer has been given in question 36. The lapo can be stopped if the Government is pleased to effect changes in the Police and other departments.

Chher.

52. What do you understand by the term 'Chher'?

52. By chher, we mean exacting work from the poor without paying them anything.

53. Who are the 'Chheras'?

53. Poor men.

54. What kinds of labour are the 'Chheras' called on to perform?

54. To fetch fuel, to dig, to fill jars and to cut grass.

55. Do the 'Chheras' hold their land on express or implied conditions to perform such labour when demanded by their zamindars?

55. The lands are not given on the conditions of work nor are they given for work.

56. When so employed, do they receive any remuneration in cash or kind from the zamindars? or from the officers of Government?

56. Only the zamindars feed the chheras and nothing else is paid to them.

57. How many 'Chheras' are required at the camps of the different officers?

57. I have no experience of it.

58. How many are required daily for bringing supplies, water, stalks and wood? How many more for preparing the ground and pitching and striking the camps?

58. I have no experience of it.

59. Do they get anything for the services from the officers or from the zamindars?

59. This has been replied to in question 56.

60. How many 'Chheras' are required for shikar?

60. I have no experience.

61. Do they come willingly or not and do they get anyting from the officers or from the zamindars?

61. The chher does not come willingly. The officers who go on shooting pay them a little.

62. How may 'Chheras,' if any, are required for supplementing repairs to the roads by the Local Boards?

62. I can not say the number.

63. Are such repairs of benefit to the public as well as to the officers?

63. Yes.

64. Do they get anything fo such labour from the officerszarmindars or Loca l Boards?

64. No.

65. How many 'Chheras' are required in case of floods and breaches of canal banks?

65. I have no such experience.

66. Do they get anythng for such labour from the zamindars or officers of Government.

66. Nothing excepting meals is given to them and that also by the zamindars.

67. Does the employment of the 'Chhras' interfere with cutivation and cause loss to themselves and the zamindars?

67. Yes.

68. How far is casual paid labour available in your neighbourhood?

68. The labourers can be had on payment of prope dues.

69. Could it be procured by a contractor independently of the zamindars?

69. Yes.

70. Do you consider 'Chher' ought to be abolished or modified in any way by Government?

70. Some difficulty will have to be experience without chher; if the reasonable charges are pa there is no objection.

WRITTEN EVIDENCE OF MR. SOBHRAJ MULCHAND.

Preliminary.

1. Name. — 1. Sobhraj son of Mulchand.

2. Appointment. — 2. Late tapadar Yaru Lund, taluka Mirpur Mathelo, district Sukkur.

3. Head-quarters. — 3. Resident of Ubauro taluka, district Sukkur.

4. Length of service. — 4. About nine years.

General.

6. What is the area covered by your charge? — 6. A taluka in the case of a mukhtiarkar and a tapa in the case of a tapadar.

7. What supplies have to be provided locally for touring officers at their various camps? — 7. Flour, rice, ghee, spices, mutton, sweet and bitter oil, kerosine oil, gunny bags cloth, butter, milk, sugar candy, sugar powder, rice straw, grain, jowari, paddy, fowls, eggs, soda water lemonade, ice, pistachio nuts, almonds fresh fruit, curry cakes, molasses and vegetables.

8. What are their requirements in the way of cots, water jars or other furniture at their various camps? — 8. In the case of the mukhtiarkar, 25 cots, 25 jars and about 10 or 12 chheras are required. In the case of the Deputy Collector 50 cots, 50 jars and 40 chheras are required. In the case of the Collector, 100 cots, 100 jars and 80 chheras are required, grass and 6 or 7 bullock carts are required for the private kit of the establishment.

9. What arrangements are made for accommodating their private and official establishments? — 9. For some time now they have lived in rowtis. Formerly they lived in deras and zamindars' oaks. For peons and servants landhis are constructed.

10. What arrangements are made for stables at their various camps? — 10. Tapadars get landhis constructed for horses.

11. What arrangements are made for their office at their various camps? — 11. Camping grounds are prepared, chheras are provided and arrangements made for watering the ground.

12. What labour do they require to be provided locally at their various camps? — 12. Answered under No. 13.

13. What is the condition of the roads in your charge? — 13. This is for the taluka officer to answer.

14. What authority is responsible and what agency is employed for the repair of the roads? — 14. The taluka officer is responsible. Zamindars andtapadars get the work done on the wangara system, giving food only to the labourers employed.

15. Do they require to have special repairs made, and if so, by what agency, to the roads to their various camps? — 15. Tapadars give verbal instructions and not orders.

16. What are their means of transport? Do they engage transport locally or for the whole period of their tour at head-quarters? — 16. Generally they do not maintain transport in the months of March and April. The tapadar provides transport from camp to camp at his expense. Similar arangements are made for the butlers and servants.

17. What are their postal arrangements and means of communication with head-quarters? — 17. The tapadar provides a private man (mounted) besides his kotar. Sometimes the malhis are also employed.

18. What are the usual camping places in your charge? — 18. Officers camp where they like. Sometimes they halt after a march of two miles.

19. What arrangements are made for preparing or keeping in order the camping grounds ?

19. The tapadar makes arrangements at the touring season every year under the orders of the mukhtiarkar for which he receives no payment.

20. Which of them are within practical reach of villages with bania shops or bazars ?

20. Officers camp at places where there are such conveniences. If they camp at places where there are no such conveniences, the tapadar has a shop opened there.

21. To which of them are attached vegetable gardens ?

21. Pano Akil, Ghotki, Mirpur and Ubauro.

22. Which of them are provided with bungalows ?

22. Except in Rohri, bungalows are attached to camping grounds in all the talukas of this division.

23. What permanent establishment is maintained at such bungalows ?

23. Chowkidars are maintained at such bungalows.

Rasai.

24. What do you understand by the term 'Rasai' ?

24. Rasai means to satisfy taluka officers and superior officers.

25. What are the average daily requirements of officers on tour in the matter of supplies ?

25. The daily requirements are in the case of the mukhtiarkar, flour 15 seers ghee 5 seers, rice 8 seers, milk for morning and evening ½ maund, butter, fowls, eggs, mutton 8 seers, spices oil, etc., Rs. 4, grain 1 maund.

In the case of the Deputy Collector thrice the quantities for the mukhtiarkar. In the case of the Collector twice the quantities for the Deputy Collector.

26. What are the average daily requirements respectively of their private servants and of the official establishment ?

26. Every one takes as much as he can get. The expenses are defrayed by the tapadar. The cost per man is more than a rupee.

27. What are the average prices of the various supplies required, such as grain, rice, eggs, fowls sheep, milk, butter, bajri or jowari stalks and firewood ?

27. Firewood has no market value except in large villages. For camps in the country side, firewood is brought in impressed carts. As regards grass, mutton, milk, fowls, eggs, grain, rice, etc., they are more dear there than in towns. Sometimes they are not obtainable there. But they are procured somehow, otherwise the tapadar is ill-treated.

28. Is there any market value for milk, stalks and firewood beyond the neighbourhood of large villages or towns ?

28. This has been answered under No. 34.

29. What do you estimate to be the average daily aggregate cost of the requirements of officers, their private servants and of their official establishment ?

29. In the case of the mukhtiarkar it is 15 rupees, of the Deputy Collector 30 rupees, and of the Collector 50 rupees.

30. How are these requirements met ? That is to say, who actually provides the various supplies and by whom are they collected and brought to camp ?

30. They are met by the tapadars with the assistance of the zamindars.

31. How are they paid for ?

31. The establishments obtain receipts but the payments are made by the tapadar. The officers make payments but the money is returned to their butlers.

32. Do the payments reach the actual providers or are they retained by the collecting agency or repaid to members of their camp?

32. Answered under No. 38.

33. How does their estimated average daily cost compare with the actual payments ?

33. The payments are quite out of proportion to the daily cost.

34. If it is greater, by whom is the excess borne? by the haris or zamindars or tapedars or mukhtiarkars?

34. The whole expenses are defrayed by the tapadars at every camp.

35. Is the excess met out of a 'Rasai' fund maintained by the tapedars or mukhtiarkars?

35. At officers' camps at taluka head quarters, the expenses are borne by all the tapadars of the taluka. One of their number defrays the expenses under the instructions of the mukhtiarkar from the tapadars' fund. The private expenses, etc., of the mukhtiarkar are met from this fund.

36. Is anything paid for water jars cots or other furniture requisitioned or for materials used to build stables?

36. No. Chher is obtained by the tapadars from the principal zamindar of the village. In large villages stabling materials are purchased by the tapadar.

37. Do they obtain vegetables, and if so, on payment, from gardens attached to camping grounds or maintained by Local Funds?

37. Vegetables are obtained by the higher officials from taluka officials.

38. How far it has been possible to give practical effect to the rules of 1914? Have tapedars actually ceased to collect the supplies or are they only nominally provided by the zamindars?

38. They have not been given effect any where. I gave effect to them with the result that I lost my appointment. Mr. Kundansing, Deputy Collector, wants much rasai. Tapadars have not ceased to collect supplies. Zamindars are nominal providers but they provide nothing.

39. Have you any modifications to recommend or substitutes for the rules of 1914? Would it be possible to find an independent contractor for each taluka or division in place of the tapedars and zamindars?

39. It would be well to modify them, as there is wasteful expenditure. Expenditure should be reduced and tapadars should not be worried. It would be possible to find contractors provided the taluka officer is not opposed to the arrangement.

40. Have touring officers been able to give regular and timely intimation of their reqiurements and of their camps for the information of contractors and zamindars?

40. Formerly officers fixed their programmes with a view to convenience. Now they do not.

41. Have you any special reports on the working of the rules of 1914 or any special local orders?

41. These rules do not work well. Probably the mukhtiarkar knows more about this than I do.

42. Do you give "Dhalis" of vegetables and fruits and presents of game or sheep to touring officers?

42. Mukhtiarkars present dalis to all superior officers and their establishments from the tapadars' fund. Zamindars also present dalis.

43. What do you estimate to be the average cost of such "Dhalis" and sheep? And whence are they obtained?

43. The mukhtiarkar spends as much as he likes with a view to enhance his respect. Sometimes the cost exceeds Rs. 100. The expenditure is met from the tapadars' fund.

44. What are the orders of Government on the subject?

44. The orders prohibit dalis.

Lapo.

45. What do you understand by the term 'Lapo'?

45. Lapo is a payment by zamindars sanctioned by long usage.

46. How many forms are there of unauthorized 'Lapo'?

46. There are five forms of lapo, which are:—

Anagi	2 or 2½ annas per acre;
Khasmokal grants ..	8 annas per acre to the munshi who takes kabuliat; Rs. 2 or more per acre to supervising tapadar.
Takavi	6 per cent. to supervising tapadar and the munshi.
Grants of new village sites.	Rs. 5 per kabuliat to supervising tapadar.
Kiln pass ..	Rs. 5 to supervising tapadar.

47. It is levied by the tapadar, the supervising tapadar and munshis of the taluka office and of superior officers from the khatedars, zamindars and panchayats. The ostensible purpose in the case of tapadars is the maintenance of the tapadars fund and in that of the munshis, the connivance at the mistakes of the tapadars.

47. By whom and from whom is each form of unauthorized 'Lapo' levied and for what ostensible purposes?

48. It is levied at a fixed rate per acre in Rohri Division and recovered simultaneously with the assessment.

48. How is each form of unauthorized 'Lapo' levied? At fixed rates per year or per acre or per survey number or per assessment of land revenue or per camp?

49. There is a deficit which tapadars make up from their pay. Under the present system the rasai fund is maintained under the supervision of the mukhtiarkar.

49. How far is unauthorized 'Lapo' utilized to cover the cost of 'Rasai' for touring officials? Is it converted for that purposes into a 'Rasai' fund?

50. One of the tapadars is selected to maintain the fund under the supervision of the mukhtiarkar.

50. If so, who manages the 'Rasai' fund?

51. The customary money presents are as follows:

Head munshi ..	half the pay per year.
His servant	Rs. 4 per year.
Other munshis ..	Rs. 15.
Mukhtiarkar's servants	Rs. 8 per year.
Supervising tapadar ..	2 months' pay from each tapadar per year.
His servant	(illegible).
Deputy Collector's butler.	Rs. 15 per camp.
Deputy Collector's peons.	Rs. 7 per camp.
Deputy Collector's Head Munshi.	Rs. 5 per camp.
Deputy Collector's Head Clerk.	Rs. 5 per camp.
Inspection munshi ..	Rs. 5 per camp.
Deputy Collector's other munshis.	Rs. 3 each per camp.
Munshis' servants ..	Rs. 2.

51. How far is unauthorized 'Lapo' utilized for money presents to the private or official establishments of touring officials? What are the usual amounts of such presents and to what extent are they made out of the 'Rasai' fund?

Jamabandi Inspection payments.

Head Munshi ..	Rs. 100.
Head Clerk	Rs. 80.
Second Munshi. ..	Rs. 40.
Peons	Rs. 15.

Collector's establishment.

Butler	Rs. 50 per camp.
Peons	Rs. 15 per camp.
Daftardar's servants ..	Rs. 5 per camp.
Peons	Rs. 5 per camp.

Payments on inspection of records and to servants.

Head Munshi ..	Rs. 40.
Butler	Rs. 15.
Other servants ..	Rs. 2 each.
Second Munshi ..	Rs. 25 at the time of second inspection.
At the time of Jamabandi.	Rs. 4 per day for pakoras, sweets, etc.
Head Clerk or Head Munshi.	Rs. 100 for a transfer of a tapadar.

53. How far is unauthorized 'Lapo' utilized to mitigate the strictness of examinations of official records by the establishments of touring officials?

53. This has been answered under No. 60.

54. Has the levy of unauthorized 'Lapo' been affected by the rules of 1914 ?

54. No.

55. Have you any special reports on the subject of unauthorized 'Lapo' or any local orders ?

56. Can you suggest any more effectual means forpreventing the levy of unauthorized 'Lapo' than the rules of 1914 ? Could it be prevented by modification of therules of the Land Revenue Code ?

55-56. My present position forbids my answering this question.

Chher.

57. What do you understand by the term "Chher" ?

57. It means unlawful and forced labour.

58. Who are the 'Chheras' ?

58. They are haris.

59. What kind sof labour are the 'Chheras' called on to perform ?

59. To prepare camping grounds, to pitch and strike camps, to fetch water for camps, to keep watch at night, etc.

60. Do the 'Chheras' hold their lands on express or implied conditions to perform such labour when demanded by their zamindars ?

60. No.

61. When so employed, do they receive any remuneration in cash or kind from the zamindars ? or from officials of Government ?

61. Food only from tapadars while so employed.

62. How far is casual paid labour available in your charge ?

62. Casual paid labour is available to a great extent in each taluka.

63. Is any considerable staff of 'beldars' maintained in your charge either by Local Fund or Government ?

63. This is for the mukhtiarkar to answer.

64. How far are zamindars, if at all bound to provide labour on the demand of officials of Government ?

64. It is the custom for zamindars to provide labour, etc.

65. Are any lands held like those of the village servants of the Deccan on condition of rendering service to the community or to Government ?

65. No.

66. For what purposes do touring officers require labour ?

66. This has been answered under No. 48.

67. How many labourers do they require daily in camp ?

67. This has been answered under No. 48.

68. Whence do they obtain them ?

68. They are obtained from the nekmard of every deh.

69. Are they paid anything for their labour or are they given anything by the zamindars ?

69. They get food only from the tapadar.

70. What would be the probable cost of substituting casual paid labour ? Could this be obtained from the Rasai contractor ?

70. In towns the daily wage is 8 annas; in villages 6 annas. Labourers on daily wages could be had freely.

71. How do they obtain labour for shikar ?

71. Tapadars and zamindars together make special provision for shikar.

73. What do they pay the men ? Is there difficulty in making them accept payment ?

73. They get some food from the tapadars' fund and bakshish from the officers when the latter are in good mood.

74. Are they given anything by the zamindars ?

74. The zamindars give them lands for cultivation as a consideration.

75. What labour, if any, is required to supplement the repair of the roads by the local authoritiesr?

75. It is required occasionally.

76. Are the labourers given anything for this work by the zamindaars or the local officials ?

76. They are given food only by the tapadars.

77. What labour is required in case of floods and breaches of canal banks ?

77. Chheras.

78. Are the labourers given anything for this work by the zamindars or by Government ?

78. They are paid for this work by the Public Works Department.

79. How far, if it all, does the employment of the "Chheras" interfere with cultivation and cause loss to themselves or the zamindars ?

79. No such case occurred in my time.

80. How far does the employment of 'beldars' interfere with their ordinary work under the Local Boards ?

81. Have you any special reports on "Chher" or local orders ?

82. Do you consider 'Chher' should wholly or partly be suppressed and if so what orders would you recommend to be passed by Government ?

80-82. This is for the Mukhtiarkar to answer

WRITTEN EVIDENCE OF KAZI KHAIRULLAH.

Preliminary.

1. **Name.**

1. Kazi Khairullah son of Kazi Muhammad Hassan.

3. **Extent of business or zamindari. Give amount of income tax or land revenue.**

3. None. Was tapadar till 13th. June 1916.

4. **Residence.**

4. Original native place Shikarpur, now resident of the village of Bharkan in the taluka of Sukkur.

Rasai.

6. **What do you understand by the term 'Rasai'?**

6. It means to oblige or to give a warm welcome.

7. **How many years' experience have you had in making 'Rasai'?**

7. I was honest in Government service and did not make rasai but I have seen zamindars, tapadars and supervising tapadars doing rasai for about 20 years.

8. **What are the camping grounds for which you have to make 'Rasai'?**

8. The Mukhtiarakar and the Assistant or Deputy Collector alone encamped in my charge and the rasai was made by the zamindars and supervising tapadars. The mukhtiarkar was also present at the Collector's camp.

9. **What officers frequent those camping grounds?**

9. The Collector, the Assistant or Deputy Collector.

10. **What supplies do those officers require for themselves?**

10. Fowls, eggs, butter, milk, firewood, stalks, jars, mutton, rice, sugar candy, sugar, bran and grain for horses, etc.

11. **Whence do you get those supplies namely, grain, rice, eggs fowls sheep, milk, butter, vegetable, bajri or jowari stalks and firewood?**

11. For rice and other provisions a shop is opened. Other supplies such as eggs, sheep, milk, butter, stalks and firewood are provided by the zamindars at camps in small villages; at head quarters by the head quarters tapadar for rasai, who purchases them under the orders of the mukhtiarkar or the taluka head munshi. Zamindars also get these things on payment, if they have none of their own.

12. **Do you get them from your haris or from banias or from your own house or from other zamindars?**

12. At the camp of the Collector, the local and neighbouring zamindars provide eggs, fowls, sheep, milk, butter, stalks, firewood and kids, getting them from the haris if they have them or buying them.

13. **Do you pay for them, and if so, at what average rates?**

13. Zamindars know about this.

14. **Have milk, stalks and firewood market values beyond the neighbourhood of large villages and towns?**

14. All things have market values but no one makes full payment, if he does pay at all.

15. **Do you get firewood from the jungles? Do you pay anything for it and what does it cost you to bring it to camp?**

15. Haris bring cartloads of firewood under the orders of zamindars. They receive no payment. The cost of bringing a cartload will be 12 annas in the case of cartmen other than haris.

16. **Wat is the average daily cost of the supplies required by the officers themelves?**

16. The daily cost of supplies taken in the name of the officer is as follows:—

In the case of the Collector about Rs. 10.

In the case of the Assistant or Deputy Collector Rs. 7.

In the case of the Mukhtiarkar Rs. 5

17. Do you have to provide supplies also for the private servants and official staff of the officers ?

17. Yes.

18. What is the average daily cost of such supplies ?

18. The daily cost in the case of the private servants is Rs. 5 and in the case of the official Rs. 5.

19. Do you have to provide supplies also for the clerks of the officers ?

19. Yes.

20. What is the average daily cost of such supplies ?

20. The daily cost in the case of the Assistant or Deputy Collector's munshis is Rs. 15, in the case of the Collector's munshis Rs. 25 and in the case of the Mukhtiarkar's munshis Re. 1.

21 Do you have to provide water jars, cots or other furniture or material for building stables ?

21. Yes.

22. What does that cost you for each camp ?

22. About Rs. 100 at the camp of the Collector, Rs. 60 at the camp of the Assistant or Deputy Collector and Rs. 20 at the camp of the Mukhtiarkar.

23. Do you receive paymnt in full or in part from the officers and from their private servants, official staff and clerks ?

23. Full payment is not made for the supplies for officers. Their private servants, official staff and clerks make no payment.

24. If not, does the loss fall on your haris or on you ?

24. The loss falls upon the zamindars.

25. Do you have to provide quarters for the clerks ?

25. If any munshi has no rowti of his own, he is accommodated in a zamindar's otak.

26. If so, does it cost you anything and do you receive payment ?

26. The zamindars receive no payment.

27. Do you have to provide camels, horses, carts or carriages ?

27. Bullock carts are provided for the carriage of kit. The cartmen are zamindars' haris who receive no payment. Conveyance is provided for any one who has none of his own.

28. If so, what does it cost you and do you receive payment ?

28. The hire is paid by the zamindar or tapadar.

29. Do you have to make 'Rasai' for mukhtiarkars, public works supervisors, police inspectors and any other subordinate officials ?

29. Zamindars have to make rasai for all.

30. If so, what does it cost you, and do you receive payment ?

30. The zamindars receive no payment. The cost in the case of the mukhtiarkar is about Rs. 20.

31. What is the aggregate cost to you each year of making 'Rasai' ?

31. Zamindars know exactly what it costs.

32. Do you make the 'Rasai' yourself or is it still actually made by the tapedars or by the contracting zamindars ?

32. In small villages rasai is made by the zamindars, tapadars, supervising tapadars and contracting zamindars, and at head quarters by the head quarters tapadar.

33. How do you receive payment ? Do you prepare bills or do the tapedars ? Or are payments made through contracting zamindars ?

33. The zamindars receive no payment. The bills are prepared by the tapadars or supervising tapadars or by the contracting zamindar if there is one. He too receives no payment.

34. Do you approve of the system of giving the contracts to zamindars or would you prefer the appointments of contractors independent of the tapedars and zamindars

34. I prefer the appointment of contractors as this will deprive the tapadar of his excuse on the score of rasai and save zamindars and contracting zamindars from the bother.

35. Would it be possible to find such contractors for whole talukas or sub-divisions of the district ?

35. Yes.

36. If the zamindars make no rasai they suffer losses and if a tapadar makes none, he is superseded and even dismissed on false allegations. The mukhtiarkar should be prevented from making rasai. If this is done, neither the zamindar nor the tapadar or supervising tapadar will make rasai. A special officer should be appointed to see that no rasai is made.

36. What are your special objections to 'Rasai' and have you any special recommendations to make, as to the arrangements to be made for 'Rasai' by Government?

37. Do you present 'Dhalis' of fruit, vegetables or sheep to any officers ? If so, what does it cost you ?

37. Zamindars do present dalis to officers.

38. Do you consider the practice should be prohibited by Government ?

38. It should be prohibited in the interests of zamindars, the public and the haris.

Lapo.

39. What do you understand by the term 'Lapo' ?

39. It means what is received in excess of Government demand.

40. How many forms are there of unauthorised 'Lapo' ? Is it levied only in the revenue department or also in the public works, police and forest departments ?

40. There are several forms. In some places the rate is 4 annas per jireb or 1 anna per rupee, in others two annas per jireb and in others less than that. I have experience of the Revenue Department only. I know tapadars receive it. As regards other departments I know nothing.

41. How is each form of unauthorized 'Lapo' levied? In lump sum or fixed rates per camp, per acre or per survey number or per assessment of land revenue ?

41. This has been answered under No. 40.

42. By whom is each form of unauthorized 'Lapo' levied and for what ostensible purposes? By tapedars, abdars and daroghas, sub-inspectors and thanedars and forest rangers ?

42. It is levied by tapadars for the purpose of making rasai of officers, their private servants and others and of making annuities. If an honest tapadar does not levy it, the supervising tapadar levies it and pays the contribution to the expenses. I know of the Revenue Department and of no others.

43. Is unauthorized 'Lapo' levied to cover the cost of 'Rasai' for touring officials or do you have to pay 'Lapo' as well as make 'Rasai' ?

43. Yes, zamindars pay lapo as well as make rasai in small villages. The rasai at officers' camps at head quarters is made by the head quarters tapadar, the expenses being met from the contributions of all lapo-taking tapadars. He keeps account of contributions received from tapadars and of money spent.

44. Is unauthorized 'Lapo' levied for making money presents to the private or official establishments of touring officials or do you have to pay 'Lapo' as well as make such presents ?

44. Yes, the zamindars make annuities and money presents to the private servants and official staff of touring officers as well as pay lapo to tapadars.

45. What are the usual amounts of such presents and for what purposes are they paid ? Do they take the form of daily allowances ?

45. Zamindars know the amounts. They pay them because they think that the private servants and official staff of the officers will speak well of them to their master and there will be no obstacles in their affairs. These payments take the form of daily allowances and are paid in lump sums.

46. Is unauthorized 'Lapo' exacted for particular favours, and if so, what, in matters of land revenue, irrigation, police and forests ?

46. Yes, the zamindars pay it because they expect favours. I know nothing about other departments.

47. What are the usual amounts of such exactions and by whom are they exacted ?

47. The zamindars incur expenditure on rasai, lapo to tapadars and supervising tapadars, annuities to the private servants and official staff of officers and on rasai made for officers of other departments.

48. What do you have to pay each year in the aggregate on account of 'Lapo' and exactions of the nature of 'Lapo' ?

48. Zamindars know this in detail.

49. Has the amount been reduced by the rules of 1914 and the system of giving 'Rasai' contracts to zamindas ?

49. The amount of lapo has not been reduced by the system of giving rasai contracts to zamindars. This system has only enhanced the burden of the contracting zamindar.

50. Has the amount been reduced by the system of payments of land revenue direct to the mukhtiarkars ?

50. No.

51. Have you any special recommendations for the prevention of 'Lapo' ? Could it be stopped by modifications of the revenue or police system or any other special orders of Government ?

51. If one zamindar refuses to pay lapo, he suffers ; but if all refuse to do so, no one will suffer. Lapo can only be stopped if the mukhtiarkar is directed to prohibit zamindars from making rasai and giving lapo. The Mukhtiarkar should make a declaration that no one paid or received the lapo and that no rasai was made. To see that this is done, an experienced officer should be appointed who should be empowered to examine bandis and hold the Mukhtiarkar responsible for any entries found therein. If some mukhtiarkars suffer for this, every one of them will suppress lapo and rasai.

Chher.

52. What do you understand by the term 'Chher' ?

52. Chher means labour employed without payment.

53. Who are the 'Chheras' ?

53. The chheras are those who work without payment whether haris or others.

54. What kinds of labour are the 'Chheras' called on to perform ?

54. To repair roads, to prepare camping grounds, to pitch tents, to help in shikar, to watch at night and to do the private work of the whole establishment such as to fetch water, to cut grass, etc., etc.

55. Do the 'Chheras' hold their land on express or implied conditions to perform such labour when demanded by their zamindars ?

55. Yes.

56. When so employed, do they receive any remuneration in cash or kind from the zamindars ? or from the officers of Government ?

56. They receive no remuneration.

57. How many 'Chheras' are required at the camps of the different officers ?

57. At the camp of the Collector 70, at the camp of the Assistant or Deputy Collector 60, at the camp of the Commissioner 100 and at the camp of the Mukhtiarkar 30.

58. How many are required daily for bringing supplies, water, stalks and wood ? How many more for preparing the ground and pitching and striking the camps?

58. At the Commissioner's camp 15 are employed to bring provisions, 15 to fetch water, 5 to cut grass, 5 to bring firewood, 30 to prepare the camping ground and 30 to pitch tents ;

At the Collector's camp 10 are employed to bring provisions, 10 to fetch water, 5 to cut grass, 5 to bring firewood, 20 to prepare the camping ground and 20 to pitch tents ;

At the Assistant or Deputy Collector's camp 10 are employed to bring provisions, 10 to fetch water, 5 to cut grass, 5 to bring firewood, 15 to prepare the camping ground and 15 to pitch tents ;.

At the Mukhtiarkar's camp 5 are employed to bring provisions, 5 to fetch water, 5 to cut grass, 5 to bring firewood, 5 to prepare the camping ground and 15 to pitch tents.

59. Do they get anything for these services from the officer or from the zamindars ?

59. Nothing.

60. How many ' Chheras ' are required for shikar ?

60. About 20 chheras.

61. Do they come willingly or not and do they get anything from the officers or from the zamindars ?

61. They do not come willingly and they get nothing from the officers or zamindars.

62. How many ' Chheras,' if any, are required for supplementing repairs to the roads by the local Boards ?

62. According to the extent of the holding of each zamindar. Large zamindars supply chheras not exceeding 50.

63. Are such repairs of benefit to the public as well as to the officers ?

63. Yes.

64. Do they get anything for such labour from the officers, zamindars or Local Boards ?

64. They get nothing from any one.

65. How many ' Chheras ' are required in case of floods and breaches of canal banks ?

65. According to the extent of the holding of each zamindar. Large zamindars supply chheras not exceeding 200.

66. Do they get anything for such labour from the zamindars or officers of Government ?

66. They get food only at Government expense.

67. Does the employment of the ' Chheras ' interfere with cultivation and cause loss to themselves and the zamindars ?

67. Yes.

68. How far is casual paid labour available in your neighbourhood?

68. It is available.

69. Could it be procured by a contractor independently of the zamindars ?

69. Yes.

70. Do you consider ' Chher ' ought to be abolished or modified in any way by Government ?

70. Yes, its abolition or modification will be welcomed by the people.

WRITTEN EVIDENCE OF MR. MAHOMED BACHAL BAGHAI.

Preliminary.

1. Name.

1. My name is Mahomed Bachal son of Bagai Bhuto, resident of my own village near Rohri.

2. Occupation.

2. Zamindar and contractor.

3. Extent of business or zamindari. Give amount of income-tax or land revenue.

3. I pay about Rs. 600 as land revenue assessment and Rs. 200 as income-tax.

4. Residence.

4. My own village near Rohri.

5. Public employment, if any, such as member of Municipality, Local Board or Honorary Magistrate.

5. Chair holder of the Collector's darbar, and Railway contractor.

Rasai.

6. What do you understand by the term 'Rasai'?

6. It means to supply anything at one's expense or getting it from others, to a Government servant or zamindar with a view to please him and gain one's object.

7. How many years' experience have you had in making 'Rasai'?

7. 4 or 5 years'.

8. What are the camping grounds for which you have to make 'Rasai'?

8. I make rasai at all officers' camps within my locality.

9. What officers frequent those camping grounds?

9. All the touring officers of the Revenue, Police, Engineering and Forest Departments.

10. What supplies do those officers require for themselves?

10. Flour, ghee, rice, firewood, cots, grass, milk, fowls, etc.

11. Whence do you get those supplies, namely, grain, rice, eggs, fowls, sheep, milk, butter, vegetables, bajri or jowari stalks and firewood?

11. I get provisions from the shops of Hindus, milk on payment from cattle-owners and firewood from Government depots or contractors' depots.

12. Do you get them from your haris or from banias or from your own house or from other zamindars.

12. I do not get them from my own house nor from my haris but from banias on payment.

13. Do you pay for them, and if so, at what average rates?

13. I pay for them at the market rates.

14. Have milk, stalks and firewood market values beyond the neighbourhood of large villages and towns?

14. No.

15. Do you get firewood from the jungles? Do you pay anything for it and what does it cost you to bring it to camp?

15. I cannot get firewood from the jungles at Rohri, my native town, as it is a paka town. Firewood required for a camp is obtained from a depot, the cheras being employed to carry it to the camp, which costs me nothing.

16. What is the average daily cost of the supplies required by the officers themselves?

16. The daily cost depends on the status of the officers as their requirements are in proportion to their means. It is from rupee one to Rs. 2.

17. Do you have to provide supplies also for the private servants and official staff of the officers?

17. Mutton, firewood, cots etc., are provided.

18. What is the average daily cost of such supplies?

18. The daily cost varies with the number of men. No estimate has been made of it.

19. Do you have to provide supplies also for the clerks of the officers?

19. Firewood and cots are provided.

20. What is the average daily cost of such supplies ?

20. No estimate has been made but it is very small, for firewood alone is obtained on payment. In a paka town firewood is obtained on payment. The cost varies with the number of clerks.

21. Do you have to provide water jars, cots or other furniture or material for building stables ?

2.1 I provide them when asked to do so.

22. What does that cost you for each camp ?

22. Generally it costs me nothing. The things are not valuable and are obtained on loan for a few days. They are returned to the owners on the terminaton of the camp.

23. Do you receive payment in full or in part from the officers and from their private servants, official staff and clerks ?

23. Nearly full payment has been made since two years ago.

25. Do you have to provide quarters for the clerks ?

25. I provide quarters when there are no Government buildings or tents.

26. If so, does it cost you anything and do you receive payment ?

26. It costs me nothing and I receive no payment.

27. Do you have to provide camels, horses, carts or carriages ?

27. I do not provide camels and horses. I provide carts only, the hire for which is paid at Government rates.

28. If so, what does it cost you and do you receive payment ?

28. Answered under No. 27.

29. Do you have to make 'Rasai' for mukhtiarkars, public works supervisors, police inspectors and any other subordinate officials ?

29. No rasai is made for them, Kohri being a paka town.

30. If so, what does it cost you, and do you receive payment ?

30. Answered under No. 29.

31. What is the aggregate cost to you each year of making 'Rasai' ?

31. I cannot estimate the cost as I do not pay from my pocket.

32. Do you make the 'Rasai' yourself or is it still actually made by the tapedars or by the contracting zamindars ?

32. In a paka town fire wood and cots alone are to be paid for. I do not know what else is provided here. There is no contracting zamindar here. I do not know if the tapadars make the rasai.

33. How do you receive payment ? Do you prepare bills or do the tapedars ? Or are payments made through contracting zamindars ?

33. I prepare the bill for what I provide and receive payment accordingly.

34. Do you approve of the system of giving the contracts to zamindars or would you prefer the appointments of contractors independent of the tapedars and zamindars ?

34. I approve of the system of giving the contracts to zamindars. But it is not possible to introduce this system as officers sometines get their supplies direct or bring them from the Head-quarters.

35. Would it be possible to find such contractors for whole talukas or sub-divisions of the district ?

35. I cannot say.

36. What are your special objections to 'Rasai' and have you any special recommendations to make, as to the arrangements to be made for 'Rasai' by Government ?

36. There are several objections to rasai. If rasai ceases, the sufferings of the poor will cease. But its cessation will not be an unmixed blessing. Officers and their subordinates dispose of zamindars' matters to their satisfaction, owing to the rasai. If zamindars commit any irregularities they are connived at by officers, thanks to the rasai. If, rasai ceases fair field and no favour will be the rule to

the disadvantage of the zamindars and the public. Care should therefore be taken to afford facilities to the zamindars and the public in the disposal of their matters. The pay of the subordinate officials should also be increased to keep them above want.

37. Do you present 'Dhalis' of fruit, vegetables or sheep to any officers? If so, what does it cost you?

37. I present dalis of fruit of my own garden, which cost me nothing. I do not give sheep.

38. Do you consider the practice should be prohibited by Government?

38. It had better be stopped, provided its cessation causes no harm.

Lapo.

39. What do you understand by the term 'Lapo'?

39. Lapo means anything to which one is not entitled and which is received gratuitously under show of one's authority.

40. How many forms are there of unauthorised 'Lapo'? Is it levied only in the revenue department or also in the public works, police and forest departments?

40. (1) Anagi on the assessment (2) grain taken from the produce of the crops, or a bundle of ears of corn taken at the harvest (3) something taken for restoring water supply after previously cutting it off and others.

41. How is each form of unauthorized 'Lapo' levied? In lump sum or fixed rates per camp, per acre or per survey number or per assessment of land revenue?

41. It is levied in all these ways.

42. By whom is each form of unauthorized 'Lapo' levied and for what ostensible purposes? By tapedars, abdars and daroghas, sub-inspectors and thanedars and forest rangers?

42. It is levied by the tapadars, abdars, daroghas, and forest rangers for the purpose of making rasai at the officer's camps and for themselves.

43. Is unauthorized 'Lapo' levied to cover the cost of 'Rasai' for touring officials or do you have to pay 'Lapo' as well as make 'Rasai'?

43. I pay lapo as well as make rasai.

44. Is unauthorized 'Lapo' levied for making money presents to the private or official establishments of touring officials or do you have to pay 'Lapo' as well as make such presents?

44. Lapo alone is paid. No money presents are made. Lapo is paid at the time of the payment of the assessment or when the crops are ready. It is paid either in cash or in kind.

45. What are the usual amounts of such presents and for what purposes are they paid? Do they take the form of daily allowances?

45. I cannot state the amounts. The total amount spent at a camp is either recovered from the concerned men of the locality or is met from the anagi levied with the assessment. The presents do not take the form of daily allowances.

46. Is unauthorised 'Lapo' exacted for particular favours, and if so, what, in matters of land revenue, irrigation, police and forests?

46. It is exacted for particular favours as well as a customary payment. It is exacted as anagi in the Revenue Department in connection with water supply and the closing of canals in irrigation matters, in connection with favours of the Police and the closing of grazing and the exercise of the right of cutting timber in the forest. I cannot state the amount as it is not fixed one.

47. What are the usual amounts of such exactions, and by whom are they exacted?

47. I cannot say what are the usual amounts of such exactions; but the receivers are the subordinates of all departments present on the spot.

48. What do you have to pay each year in the aggregate on account of 'Lapo' and exactions of the nature of 'Lapo'?

48. These are not paid in lump sum yearly and no account is kept from which the amount can be ascertained.

49. Has the amount been reduced by the rules of 1914 and the system of giving 'Rasai' contracts to zamindars?

49. It has been reduced during last 2 years owing to the efforts of the superior officers for the time being.

50. Has the amount been reduced by the system of payments of land revenue direct to the mukhtiarkars?

5. Yes, to some extent.

51. Have you any special recommendations for the prevention of 'Lapo'? Could it be stopped by modifications of the revenue or police system or any other special orders of Government?

51. Its prevention will be of benefit to the people subject however to the observation made in No. 36.

Chher.

52. What do you understand by the term 'Chher'?

52. Chher means men employed without payment

53. Who are the 'Chheras'?

53. These chheras are men who must work without any inducement, or payment, no matter whether they are willing to do so or not.

54. What kinds of labour are the 'Chheras' called on to perform?

54. To prepare camping grounds at the time of an officer's camp, to carry cots or firewood to camp, to guard the camp, to load kit on the termination of the camp, to clear canals, to close breaches of Government canals etc., etc.

55. Do the 'Chheras' hold their land on express or implied conditions to perform such labour when demanded by their zamindars?

55. The conditions are not express but implied. But for such services zamindars will not have the respect that they have.

56. When so employed, do they receive any remuneration in cash or kind from the zamindars? or from the officers of Government?

56. They receive no remuneration. Some zamindars give them food only. Generally they have their own food. If they did not render such services at the call of their zamindars they would not be given by them lands to cultivate nor allowed by them to live in their villages. They would even be threatened with proceedings under Section 110 C. P. C.

57. How many 'Chheras' are required at the camps of the different officers?

57. I cannot say as the number required depends upon the status and establishment of each officer.

58. How many are required daily for bringing supplies, water, stalks and wood? How many more for preparing the ground and pitching and striking the camps?

58. The number depends upon the status and establishment of each officer.

59. Do they get anything for these services from the officers or from the zamindars?

59. Nothing.

60. How many 'Chheras' are required for shikar?

60. Not more than 15 are required for shikar.

61. Do they come willingly or not and do they get anything from the officers or from the zamindars?

61. They do not come willingly. They get nothing in cash. They get food only and that too not always.

62. How many 'Chheras,' if any, are required for supplementing repairs to the roads by the Local Boards?

62. The employment of chheras on such work is rare in this taluka. There are malhis and beldars appointed to do the work. In emergencies they are employed.

63. Are such repairs of benefit to the public as well as to the officers?

63. But for such services, the zamindars would not have the respect that they have.

64. Do they get anything for such labour from the officers, zamindars or Local Boards?

64. No.

65. How many 'Chheras' are required in case of floods and breaches of canal banks?

65. Every zamindar supplies chher in proportion to his importance. The number depends upon the circumstances of each case.

66. Do they get anything for such labour from the zamindars or officers of Government?

66. They get food only from the zamindars.

67. Does the employment of the 'Chheras' interfere with cultivation and cause loss to themselves and the zamindars?

67. The employment of chheras interferes with cultivation and their non-employment also might cause loss to zamindars if their crops are flooded.

68. How far is casual paid labour available in your neighbourhood?

68. It is available in my neighbourhood because of its nearness to a paka town. The daily wage is 8 to 10 annas.

69. Could it be procured by a contractor independently of the zamindars?

69. It could be procured by a contractor on payment.

70. Do you consider 'Chher' ought to be abolished or modified in any way by Government?

70. It should be modified. Its total abolition is likely to cause harm especially in emergencies.

NOTE.—I am a small zamindar and an inhabitant of a large town. I therefore do not know what are the practices in the villages. I find, however, that things have gone from bad to worse. This is so because the number of low-born zamindars has increased. They freely indulge in such practices in order to enhance their respect. Well-born zamindars have lost in respect because of their unwillingness to resort to such practices.

WRITTEN EVIDENCE OF MR. RAMUMAL KHATUMAL.

Preliminary.

1. **Name.** — 1. Ramumal son of Mukhi Khatumal.

2. **Occupation.** — 2. Zamindari.

3. **Extent of business or zamindari. Give amount of income-tax or land revenue.** — 3. Land revenue Rs. 2,000.

4. **Residence.** — 4. Khambra, taluka Ubauro, district Sukkur.

5. **Public employment, if any, such as member of Municipality, Local Board or Honorary Magistrate.** — 5. Member of the District Local Board.

Rasai.

6. **What do you understand by the trem 'Rasai'?** — 6. To provide supplies for the touring officer, his servants and munshis.

7. **How many years' experience have you had in making 'Rasai'?** — 7. 30 years.

8. **What are the camping grounds for which you have to make 'Rasai'?** — 8. Khambra, Kandrevalo, Mahar Burdi and Mir Kosh.

9. **What officers frequent those camping grounds?** — 9. The mukhtiarkar, the Deputy Collector, the Collector, the Superintendent, the Engineer and others.

10. **What supplies do those officers require for themselves?** — 10. Provisions, cots, grass, firewood and water jars.

11. **Whence do you get those supplies namely, grain, rice, eggs fowls, sheep, milk,b uttsr, vegetables, bajri or jowari stalks and firewood?** — 11. Partly from banias and partly from haris.

12. **Do you get them from your haris or from banias or from your own house or from other zamindars?** — 12. Provisions from banias and the rest *i.e.*, fowls eggs, milk, butter, grain, grass and firewood from haris or from neighbouring zamindars.

13. **Do you pay for them, and if so, at what average rates?** — 13. From banias at market rates and from haris generally gratis or if necessary at nominal rates.

14. **Have milk, stalks and firewood market values veyond the neighbourhood of large villages and towns?** — 14. People from the country side bring these commodities for sale.

15. **Do you get firewood from the jungles? Do you pay anything for it and what does it cost you to bring it to camp?** — 15. Firewood is brought from the jungle by haris who get no payment for it. They are only fed in return. If they were paid, the payments would amount to Rs. 20 or 25.

16. **What is the average daily cost of the supplies required by the officers themselves?** — 16. In the case of the mukhtiarkar, Rs. 1-8-0, of the Deputy Collector Rs. 4-0-0 and of the District Officer Rs. 8-0-0.

17. **Do you have to provide supplies also for the private servants and official staff of the officers?** — 17. Yes.

18. **What is the average daily cost of such supplies?** — 18. In the case of the servants of the Deputy Collector Rs. 8-0-0, and of the servants of the District Officer Rs. 12-0-0.

19. Do you have to provide supplies also for the clerks of the officers ?

19. Yes.

20. What is the average daily cost of such supplies ?

20. In the case of the mukhtiarkar's establishment Rs. 5-0-0, of the Deputy Collector's establishment Rs. 10-0-0 and of the District Officer's establishment Rs. 20-0-0.

21. Do you have to provide water jars, cots or other furniture or material for building stables ?

21. Yes.

22. What does that cost you for each camp ?

22. Jars are taken from potters, cots from people in the town and stabling material from haris, free of charge. Only haris are given food, when they are employed in building landhis.

23. Do you receive payment in full or in part from the officers and from their private servants, official staff and clerks ?

23. Payment is made in part.

24. If not, does the loss fall on your haris or on you ?

24. The loss is distributed between ourselves and our haris.

25. Do you have to provide quarters for the clerks ?

25. Landhis are erected for them, if they have no tents with them.

26. If so, does it cost you anything and do you receive payment ?

26. Landhis are made by impressed haris. They are not paid but only fed. No payment is received.

27. Do you have to provide camels, horses, carts or carriages ?

27. Yes, whenever necessary.

28. If so, what does it cost you and do you receive payment ?

28. Horses and bullock carts are impressed from haris free of charge. If horse-carriages or animals are engaged on hire, I pay for them but receive nothing. This item amounts to Rs. 2 or 3 approximately.

29. Do you have to make 'Rasai' for mukhtiarkars, public works supervisors, police inspectors and any other subordinate officials ?

29. I make rasai for all subordinate officials.

30. If so, what does it cost you, and do you receive payment ?

30. They make nominal payments but obtain receipts for full amounts.

31. What is the aggregate cost to you each year of making 'Rasai' ?

31. About 200 rupees per annum.

32. Do you make the 'Rasai' yourself or is it still actually made by the tapedars or by the contracting zamindars ?

32. I make the rasai myself.

33. How do you receive payment ? Do you prepare bills or do the tapedars ? Or are payments made through contracting zamindars ?

33. I prepare bills for full amounts but nominal payments are made.

34. Do you approve of the system of giving the contracts to zamindars or would you prefer the appointments of contractors independent of the tapedars and zamindars ?

34. I prefer the appointment of contractors independent of the tapadars and zamindars.

35. Would it be possible to find such contactors for whole talukas or sub-divisions of the district ?

35. Such contractors could be found if the officers accepted the system. Otherwise it is impossible to find them.

36. What are your special objections to 'Rasai' and have you any special recommendations to make, as to the arrangements to be made for 'Rasai' by Government?

36. The touring period and the powers of subordinate officials should be curtailed. Special attention should be paid to reports made against zamindars by tapadars and sub-inspectors.

37. Do you present 'Dhalis' of fruit, vegetables or sheep to any officers? If so, what does it cost you?

37. Yes.

38. Do you consider the practice should be prohibited by Government?

38. In my opinion the practice should not be prohibited as it is a time honoured one.

Lapo.

39. What do you understand by the term 'Lapo'?

39. Lapo is called anaki in this country.

40. How many forms are there of unauthorised 'Lapo'? Is it levied only in the revenue department or also in the public works, police and forest departments?

40. The tapadar gets 3 annas per acre as anaki, Rs. 2 for a khasmokal application, Rs. 2 per acre on a permanent grant of land, Re. 1 per wheel at inspection, 4 annas per survey number of moki land, Rs. 10 per brick-kiln and Re. 1 for a pass for firewood.

In th Public Works Department Re. 1 at the time of opening a water-course, grain at harvest from each zamindar and hari. I bear all the expenses incurred at the time of giving a cut. These amount to about Rs. 30.

In the Police Department lapo is levied in lump sum, each zamindar contributing his share to it. The contribution is about Rs. 100.

There are no forests in my part of the country.

41. How is each form of unauthorized Lapo' levied? In lump sum or fixed rates per camp, per acre or per survey number or per assesement of land revenue?

41. This has been answered under No. 40.

42. By whom is each form of unauthorized 'Lapo' levied and for what ostensible purposes? By tapedars, abdars and daroghas, sub-inspectrs and thanedars and forest rangers?

42. It is levied by tapadars, daroghas and sub inspectors for the rasai of touring officers.

43. Is unauthorized 'Lapo' levied to cover the cost of 'Rasai for touring officals or do you have to pay 'Lapo' as well as make 'Rasai'?

43. Unauthorised lapo is levied for the rasai of touring officers. I pay lapo as well as make rasai.

44. Is unauthorized 'Lapo' levied for making money presents to the private or official establishments of touring officials or do you have to pay 'Lapo' as well as make such presents?

44. I pay lapo as well as make money presents at camps at which I make rasai.

45. What are the usual amounts of such presents and for what purposes are they paid? Do they take the form of daily allowances?

45. I pay the khando of peons and give them a money present of Rs. 8 or 10. This has grown into a custom.

46. Is unauthorised 'Lapo' exacted for particular favours, and if so, what, in matters of land revenue, irrigation, police and forests?

46. No favour is shown.

47. What are the usual amounts of such exactions and by whom are they exacted ?

47. This has been answered under No. 40.

48. What do you have to pay each year in the aggregate on account of 'Lapo' and exactions of the nature of 'Lapo' ?

48. I cannot say how much I pay on account of anaki and other exactions.

49. Has the amount been reduced by the rules of 1914 and the system of giving 'Rasai' contracts to zamindars ?

49. No.

50. Has the amount been reduced by the system of payments of land revenue direct to the mukhtiarkars ?

50. No.

51. Have you any special recommendations for the prevention of 'Lapo' ? Could it be stopped by modifications of the revenue or police sytem or any other special orders of Government ?

51. It will decrease if the measures suggested under No. 36 are adopted.

Chher.

52. What do you understand by the term 'Chher' ?

52. Chher means the impressing and employing by force of haris, way-farers and artisans.

53. Whe are the 'Chheras' ?

53. The men referred to in No. 52.

54. What kinds of labour are the 'Chheras' called on to perform ?

54. To prepare camping grounds, to pitch tents, to fetch water, grass and firewood, to keep watch at night and to be present at the camp.

55. Do the 'Chheras' hold their land on express or implied conditions to perform such labour when demanded by their zamindars ?

55. There are no conditions. They are employed by force.

56. When so employed, do they receive any remuneration in cash or kind from the zamidars ? or from the officers of Government ?

56. They get no remuneration but are given food.

57. How many 'Chheras' are required at the camps of the different officers ?

57. At the mukhtiarkar's camp 10 on the first day and 4 on every subsequent day; at the Deputy Collector's camp 25 on the first day and 5 on every subsequent day and at the District Officer's camp 40 on the first day and 10 on every subsequent day. 10 or 15 chheras are provided at the camps of other officers.

58. How many are required daily for bringing supplies, water, stalks and wood ? How many more for preparing the ground and pitching and striking the camps?

58. This has been answered under No. 57.

59. Do they get anything for these services from the officers or from the zamindars ?

59. They get nothing but are given food only.

60. How many 'Chheras' are required for shikar?

60. 10 or 15.

61. Do they come willingly or not and do they get anything from the officers or from the zamindars ?

61. They come under pressure from zamindars. Sometimes they are paid Rs. 5 or 10 by an officer as bakshish.

62. How many 'Chheras,' if any, are required for supplementing repairs to the roads by the Local Boards ?

62. Repairs to Local Board roads are carried out by chheras.

63. Are such repairs of benefit to the public as well as to the officers ?

63. They are of benefit.

64. Do they get anything for such labour from the officers zamindars or Local Boards ?

64. They are paid by Local Boards.

65. How many 'Chheras' are required in case of floods and breaches of canal banks ?

65. From 100 to 200, the actual number depending upon the condition of the breach.

66. Do they get anything for such labour from the zamindars or officers of Government ?

66. They get part payment.

67. Does the employment of the 'Chheras' interfere with cultivation and cause loss to themselves and the zamindars ?

67. Generally it does not. At the time of reaping crops however it causes loss both to themselves and the zamindars.

68. How far is casual paid labour available in your neighbourhood ?

68. Casual paid labour is available at the rate of 4 annas a day.

69. Could it be procured by a contractor independently of the zamindars ?

69. Certainly, it could be procured.

70. Do you consider 'Chher' ought to be abolished or modified in any way by Government ?

70. I consider that the chher begar should be abolished and that it would be better to have contractors who can procure any number of men willing to work.

WRITTEN EVIDENCE OF MR. IMDAD HUSSAN KHAN.

Preliminary,

1. Name.	1. Imdad Hussan Khan son of Mir Mahir Baksh Khan Talpur.
2. Appointment.	2. Supervising tapedar, Kandhra.
3. Head-quarters.	3. Kandhra.
4. Length of service.	4. 2 years and 5 months.
5. Length of service and special experience in Sind.	5. Nil.

General.

6. What is the area covered by your tour ?	6. A whole circle.
7. What is the period of your tour ?	7. Nine months in the year.
8. What private servants accompany you on tour ?	8. One private servant to cook food.
9. What official establishment accompanies you on tour ?	9. One kotar.
10. What supplies do you and your servants and your official establishment respectively take with you and them on tour ?	10. Only utensils and bedding.
11. What supplies do you and they respectively require to be provided locally at your various camps ?	11. Provisions and grain.
12. What private and official furniture do you take on tour ?	12. None.
13. What are your further requirements in the way of cots, water, jars or other furniture at your various camps ?	13. Only two cots, two jars of water and one bundle of grass.
14. What tents do you take on tour?	14. None.
15. What arrangements are made for accommodating your private and official establishments ?	15. The tapadars' dera or musafirkhana.
16. What arrangements are made for stables at your various camps ?	16. There are stables attached to deras and musafirkhanas and in small villages horses are tied underneath trees.
17. What records do you take on tour ?	17. A dasti of records, field books and deh maps.
18. What arrangements are made for your office at your various camps?	18. I do my work on a cot.
9. What labour do you require to be provided locally at your various camps ?	19. None.
20. What is the condition of the roads in your charge ?	20. The roads are not in my charge.
21. What authority is responsible and what agency is employed for the repair of the roads ?	21. The Local Board officers employ beldars on the work.

22. Do you require to have special repairs made, and if so, by what agency, to the roads to your various camps ?

22. No.

24. What are your postal arrangements and means of communication with head-quarters ?

24. There is a post office at Kandhra from which my kotar brings my post.

25. What are the usual camping places in your charge?

25. Kandhra, Pir Jo Gote, Maghanvari.

26. What arrangements are made for preparing or keeping in order the camping grounds ?

26. Camping grounds are put in order by employing chheras, when an officer is expected.

27. Which of them are within practical reach of villages with bania shops or bazars.

27. Nearly all.

28. To which of them are attached vegetable gardens ?

28. To none.

29. Which of them are provided with bungalows ?

29. None.

30. What permanent establishment is maintained at such bungalows ?

30. None.

Rasai.

31. What do you understand by the term 'Rasai' ?

31. To provide for three things for an officer's camp viz., (1) cash, (2) provisions and (3) dalis and presents.

32. What are your average daily requirements on tour in the matter of supplies ?

32. Flour, rice, ghee, milk, mutton, grain for horses, grass and firewood.

33. What are the average daily requirements respectively of your private servants and of your official establishment ?

33. Same except for grain and grass.

34. What are the average prices of the various supplies required, such as grain, rice, eggs, fowls, sheep, milk, butter, bajri, or jowari stalks and firewood ?

34. There are no fixed rates. The rates vary from time to time.

35. Is there any market value for milk, stalks and firewood beyond the neighbourhood of large villages or towns ?

35. In small villages there are no fixed market rates.

36. What do you estimate to be the average daily aggregate cost of the requirements of yourself, your private servants and of your official establishment?

36. Within a rupee, as firewood is brought from the jungle by my private servant. The cost of the kotar's requirements is four annas.

37. How are these requirements met? That is to say, who actually provides the various supplies and by whom are they collected and brought to camp ?

37. My private servant buys them at the bazar.

38. How are they paid for ?

38. He makes immediate cash payment for them.

39. What guarantee have you that the payments reach the actual providers and are not either retained by the collecting agency or repaid to members of your camp?

39. There is no definite evidence about it but there has been no such complaint.

40. How does your estimated average daily cost compare with the actual payments ?

40. My own expenses on food are low but I cannot maintain my family.

41. If it is greater, by whom is the excess borne? by the haris or zamindars or tapedars or mukhtiarkar?

41. The excess is met from the produce of my jagiri and rayati lands.

42. Is the excess met out of a Rasai fund maintained by the tapedars or mukhtiarkars?

42. No.

43. Do you pay anything for water jars, cots or other furniture requisitioned or for materials used to build stables?

43. After having done with them, we return them back and therefore do not pay for them.

44. Do you obtain vegetables, and if so, on payment, from gardens attached to camping grounds or maintained by local funds?

44. No.

45. Would it be possible substantially to reduce your requirements by curtailing either your private or official establishment without detriment to the public servicee?

45. Not without detriment to the public service.

46. Would it be possible to curtail or modify the periods of your tour without detriment to the public service?

46. It is not possible to curtail my period of tour.

47 How far has it been possible to give practical effect to the rules of 1914? Have tapedars actually ceased to collect the supplies or are they only nominally provided by the zamindar?

47. Tapedars as usual make the rasai as no contractor has been appointed, but rasai has decreased to some extent.

48. Have you any modifications to recommend or substitutes for the rules of 1914? Would it be possible to find an independent contractor for each taluka or division in place of the tapedars and zamindars?

48. The pay of the village establishments should be increased. The tapas should be smaller so as to enable tapedars to carry on their work wihout the aid of assistants. The touring period of the officers should be curtailed. Such a contractor could not be found.

49. Have you been able to give regular and timely intimation of your requirements and of your camps for the information of contractors and zamindars?

49. No.

50. Have you any special reports on the working of the rules of 1914 or any special local orders?

50. No.

51. Do you receive "Dhalis" of vegetables and fruits and presents of game or sheep from any subordinate officials or from any class of zamindars?

51. I do not receive dalis or presents of game etc. But if a zamindar feeds me as a guest, I accept his invitation as I also invite him to dinner on occasion.

52. What do you estimate to be the average cost of such "Dhalis" and sheep?

52. I have no correct idea.

53. What are the orders on the subject, and have you experienced any difficulty in carrying out those orders of Government?

53. I do not make rasai and therefore know nothing.

Lapo.

54. What do you understand by the term 'Lapo'?

54. Lapo means what is taken by the tapedar for the purpose of rasai etc., from the khatedar at the time of payment of assessment at the rate of 2 annas per acre in some places and of 3 annas per acre in others.

55. How many forms are there of unauthorized 'Lapo'?

55. One has been mentioned above and another is that taken at the time of partal at 4 annas per survey number in the case of special dehs but the latter practice is not general. It is confined to some places. In Lower Sind, lapo is levied at the rate of Rs. 2 per block of 16 acres. Even if a single acre is cultivated, the lapo is levied on the whole block.

56. By whom and from whom is each form of unauthorized 'Lapo' levied and for what ostensible purposes?

56. The tapadar levies lapo from the khatedars and zamindars ostensibly for the purpose of rasai.

57. How is each form of unauthorized 'Lapo' levied? At fixed rates per year or per acre or per survey number or per assessment of land revenue or per camp?

57. This has been answered under Nos. 54 and 55.

58. How far is unauthorized 'Lapo' utilized to cover the cost of 'Rasai' for touring officials? Is it converted for that purpose into a 'Rasai' Fund?

58. In every taluka about Rs. 4000 are utilized to cover the cost of rasai and not the whole amount. Some of it is used by the tapadar for himself.

59. If so, who manages the 'Rasai' Fund?

59. A tapadar under the supervision of the head munshi of the taluka.

60. How far is unauthorized 'Lapo' utilized for money presents to the private or official establishments of touring officials? What are the usual amounts of such presents and to what extent, are they made out of the 'Rasai' Fund?

60. Every tapadar spends about Rs. 200 to 300 on this item. The cost of such a present which does not eeceed Rs. 100 is paid from the rasai fund but other miscellaneous expenses are paid from lapo.

61. How far is unauthorized 'Lapo' exacted for particular favours in matters of Land Revenue, Irrigation, Police and Forests?

61. Just as the lapo of the tapadar is exacted; for each water-course, kasi or karia from one rupee to ten rupees, from every zamindar and nekmard of the village from Rs. 5 to Rs. 100, from every cattle owner from Re. 1 to Rs. 15 according to the number of his cattle.

62. How far is unauthorized 'Lapo' utilized to mitigate the strictness of examinations of official records by the establishments of touring officials?

62. I do not know.

63. Has the levy of unauthorized 'Lapo' been affected by the rules of 1914?

63. Affected to a small extent.

64. Have you any special reports on the subject of unauthorized 'Lapo' or any local orders?

64. If the practice of rasai is not prohibited, lapo will not cease.

65. Can you suggest any more effectual means for preventing the levy of unauthorized 'Lapo' than the rules of 1914? Could it be prevented by modifications of the rules of the Land Revenue Code?

65. If measures are taken as suggested under No. 64 lapo will cease.

Chher.

66. What do you understand by the term "Chher"?

66. Chher means forced labour employed at the officer's camps whether it is paid or unpaid, though as a matter of practice it is not paid.

67. Who are the 'Chheras'?

67. Men so employed are called chheras. They are generally haris and small khatedars.

68. What kinds of labour are the 'Chheras' called on to perform?

68. To prepare camping grounds, to pitch tents, to load and unload kit, to bring grass and firewood, to construct landhis, to fetch water, to watch the kit at night time, etc., etc.

69. Do the 'Chheras' hold their lands on express or implied conditions to perform such labour when demanded by their zamindars?

69. There is no such express condition.

70. When so employed, do they receive any remuneration in cash or kind from the zamindars? or from officials of Government.

70. If their houses are far off, they are only fed by the zamindars. They receive nothing else from zamindars or Government.

71. How far is casual paid labour available in your charge?

71. Enough labour can be procured for this work.

72. Is any considerable staff of "beldars" maintained in your charge either by local funds or Government?

72. No beldars are maintained in my charge.

73. How far are zamindars, if at all, bound to provide labour on the demand of officials of Government?

73. They are not bound by law but they do not disobey the orders of officials.

74. Are any lands held like those of the village servants of the Deccan on condition of rendering service to the community or to Government?

74. No.

75. For what purposes do you require labour on tour?

75. I require none.

80. What would be the probable cost of substituting casual paid labour? Could this be obtained from the 'Rasai' contractor?

80. It could be obtained from the rasai contractor The cost will depend upon the number of men.

81. Would it not be possible to get all the work done by a temporary increase while on tour of you rown private and official establishments?

81. No. That will only lead to an increase of rasai and chher.

82. How do you obtain labour for shikar?

82. I obtain none.

85. What labour, if any, is required to supplement the repair of the roads by the local authorities?

85. If a road which leads to an officer's camp is in a bad state of repair, it is put in order by chher obtained from zamindars.

86. Are the labourers given anything for this work by you or the zamindars or the local officials?

86. Zamindars give chheras food only.

87. What labour is required in case of floods and breaches of canal banks?

87. The number of chheras required depends upon the force of the floods and the section of the breach. These are obtained from zamindars.

88. Are the labourers given anything for this work by the zamindars or by Government?

88. The Public Works Department authorities sometimes give food and also wages at low rates. But generally they work without payment.

89. How far, if at all, does the employment of the "Chheras" interfere with cultivation and cause loss to themselves or the zamindars?

89. It does not interfere with cultivation for only some of the men employed on each number of land are drawn away. Those who remain behind look after the crops.

90. How far does the employment of 'beldars' interfere with their ordinary work under the Local Boards?

90. If beldars are employed on this work, their ordinary work will not suffer.

91. Have you any special reports on "Chher" or local orders?

91. No.

92. Do you consider 'Chher' should wholly or partly be suppressed, and if so, what orders would you recommend to be passed by Government?

92. If the rasai contractor were to supply labour at fixed rates there will be no need of chher.

WRITTEN EVIDENCE OF WADERO DIL MURAD KHAN.

Preliminary.

1. Name. — 1. Wadero Dilmuradkhan walad Khan Sahib Wadero Bahadurkhan Khoso Baloch.

2. Occupation. — 2. Zamindari.

3. Extent of business or zamindari. Give amount of income-tax or land revenue. — 3. Rs. 8,000—10,000 assessment.

4. Residence. — 4. My own village, taluka Jacobabad, Upper Sind Frontier.

5. Public employment, if any, such as member of Municipality, Local Board or Honorary Magistrate. — 5. Member of the Taluka Local Board.

Rasai.

6. What do you understand by the term 'Rasai'? — 6. Rasai means to provide such supplies to touring officers as they cannot take out with them.

7. How many years' experience have you had in making 'Rasai'? — 7. 8—10 years'.

8. What are the camping grounds for which you have to make 'Rasai'? — 8. Bahadurkhan village and Pul Musafirkhana.

9. What officers frequent those camping grounds? — 9. The Deputy Commissioner and the Mukhtiarkar.

10. What supplies do those officers require for themselves? — 10. Grass, firewood, milk, jars, cots, fowls, eggs, butter.

11. Whence do you get those supplies namely, grain, rice, eggs fowls, sheep, milk, butter, vegetables, bajri or jowari stalks and firewood? — 11. I get the supplies from my own house. I provide nothing else.

12. Do you get them from your haris or from banias or from your own house or from other zamindars? — 12. From my own house.

13. Do you pay for them, and if so at what average rates? — 13. They cost me nothing. I do not buy them.

14. Have milk, stalks and firewood market values beyond the neighbourhood of large villages and towns? — 14. No.

15. Do you get firewood from the jungles? Do you pay anything for it and what does it cost you to bring it to camp? — 15. My own men bring it from the jungles or my haris are required each to give a load under the terms of their kabuliat. This costs me nothing.

16. What is the average daily cost of the supplies required by the officers themselves? — 16. I cannot say what the daily cost is. I have no reason to inquire about it.

17. Do you have to provide supplies also for the private servants and official staff of the officers? — 17. I provide grass, firewood, cots, milk and jars and give cooked food at one or two meals to Mahomedan peons according to the Baloch custom.

18. What is the average daily cost of such supplies? — 18. I give cooked food to people on a large scale every day. I therefore cannot estimate the cost. Even on ordinary days I use a maund of flour for the guests daily.

19. Do you have to provide supplies also for the clerks of the officers ?

19. Grass, firewood, milk, cots and jars.

20. What is the average daily cost of such supplies ?

20. They cost me nothing.

21. Do you have to provide water jars, cots or other furniture or material for building stables ?

21. Yes, so far as stated under No. 19.

22. What does that cost you for each camp ?

22. It costs me nothing.

23. Do you receive payment in full or in part from the officers and from their private servants, official staff and clerks ?

23. I receive no payment as I provide nothing bought from the bazar.

24. If not, does the loss fall on your haris or on you ?

24. As nothing bought from the bazar is provided, there is no loss to be made good either by the haris or by me.

25. Do you have to provide quarters for the clerks ?

25. No.

26. If so, does it cost you anything and do you receive payment ?

26. I provide no quarters and incur no payment.

27. Do you have to provide camels, horses, carts or carriages ?

27. No.

28. If so, what does it cost you and do you receive payment ?

28. I spend nothing and receive nothing.

29. Do you have to make 'Rasai' for mukhtiarkars, public works supervisors, police inspectors and any other subordinate officials ?

29. Yes. I provide grass, firewood, jars, cots and milk.

30. If so, what does it cost you, and do you receive payment ?

30. It costs me nothing as nothing bought from the bazar is provided.

31. What is the aggregate cost to you each year of making 'Rasai' ?

31. It costs me nothing as nothing bought from the bazar is provided.

32. Do you make the 'Rasai' yourself or is it still actually made by the tapedars or by the contracting zamindars ?

32. I make rasai myself and through my kamdars. The tapadars have ceased to make rasai since 4 or 5 years ago.

33. How do you receive payment ? Do you prepare bills or do the tapedars ? Or are payments made through contracting zamindars ?

33. As I provide nothing bought from the bazar I present no bill and receive no payment.

34. Do you approve of the system of giving the contracts to zamindars or would you prefer the appointments of contractors independent of the tapedars and zamindars ?

34. It is very difficult to introduce this system in this district because according to Baloch custom it is a disgrace not to serve a guest.

35. Would it be possible to find such contractors for whole talukas or sub-divisions of the district ?

35. It would be very hard to find such contractors, as it is a new system and one which the zamindars of Upper Sind Frontier will not approve of.

36. What are your special objections to 'Rasai' and have you any special recommendations to make, as to the arrangements to be made for 'Rasai' by Government ?

36. I have no objection, nor have I any recommendations to make.

37. I give a dumba or dali to every officer who encamps in my village once a year. The dumba costs me nothing. The cost of a dali is, in my opinion, trifling. If an officer refuses this hospitality of mine, it is a disappointment and humiliation to me.

37. Do you present 'Dhalis' of fruit, vegetables or sheep to any officers? If so, what does it cost you?

38. The practice causes no harm to us, and I do not consider that it should be prohibited by Government. If Government or others regard rasai as a tyranny officers' tours should be confined to headquarters towns. By the adoption of this course, rasai will disappear. So long as officers camp in villages, so long it is difficult for rasai to disappear. The zamindars of Upper Sind Frontier do not approve of the prohibition of rasai nor of the system of contracts, nor of any other changes. Nor will they accept payment for grass, firewood, jars, cots, milk and butter because the Upper Sind Frontier District is famous for its hospitality, the people there taking pride in serving their guests both according to custom and religion.

38. Do you consider the practice should be prohibited by Government?

Lapo.

39. Lapo means a gratuity paid to low-paid subordinates whether Government or one's own from one's crops. It also means anagi (one anna per jireb) paid to the tapadars—a payment which has ceased since 4 or 5 years ago. Lapo however is still in force. It is paid to all subordinates whether Government or one's own, according to the status of each. It is not a compulsory charge. It is left to each zamindar to pay or not to pay it.

39. What do you understand by the term 'Lapo'?

40. How many forms are there of unauthorised 'Lapo'? Is it levied only in the revenue department or also in the public works, police and forest departments?

40. Answered under No. 39.

41. How is each form of unauthorized 'Lapo' levied? In lump sum or fixed rates per camp per acre or per survey number or per assessment of land revenue?

41. Answered under No. 39.

42. By whom is each form of unauthorized 'Lapo' levied and for what ostensible purposes? By tapedars, abdars and daroghas, sub-inspectors and thanedars and forest rangers?

42. It is levied by these subordinates servants for their own use.

43. Is unauthorized 'Lapo' levied to cover the cost of 'Rasai' for touring officials or do you have to pay 'Lapo' as well as make 'Rasai'?

43. It is not levied to cover the cost of rasai which is made apart from the payment of lapo.

44. Is unauthorized 'Lapo' levied for making money presents to the private or official establishments of touring officials or do you have to pay 'Lapo' as well as make such presents?

44. I do not know if it is levied for making money presents.

45. What are the usual amounts of such presents and for what purposes are they paid? Do they take the form of daily allowances?

45. The presents are not fixed charges.

46. Is unauthorised 'Lapo' exacted for particular favours, and if so, what, in matters of land revenue, irrigation, police and forests?

46. It is paid according to the wish and status of the donor especially to the lower subordinate officials who can show no favour.

47. What are the usual amounts of such exactions and by whom are they exacted?

47. As the payments are not fixed charges no estimate can be made. I have said above by whom they are exacted.

48. What do you have to pay each year in the aggregate on account of 'Lapo' and exactions of the nature of 'Lapo'?

48. Same as under 47.

49. Has the amount been reduced by the rules of 1914 and the system of giving 'Rasai' contracts to zamindars?

49. It has been reduced by the rules of 1914, but there are no contractors here.

50. Has the amount been reduced by the system of payments of land revenue direct to the mukhtiarkars?

50. Yes.

51. Have you any special recommendations for the prevention of 'Lapo'? Could it be stopped by modifications of the revenue or police system or any other special orders of Government?

51. I consider that the pay of subordinate officials should be increased if it is intended to stop lapo entirely. Until they are given enough to live upon, lapo will not cease. No orders and no modification of orders will serve the purpose.

Chher.

52. What do you understand by the term 'Chher'?

52. Chher means to get haris to do work, whether for Government or for oneself under the terms of their agreements.

53. Whe are the 'Chheras'?

53. The cheras are haris.

54. What kinds of labour are the 'Chheras' called on to perform?

54. To clear their canals, to close breaches and floods, to prepare camping grounds, and in emergencies to repair the roads near their own village for their own convenience and for that of the public and the officers.

55. Do the 'Chheras' hold their land on express or implied conditions to perform such labour when demanded by the zamindars?

55. Yes.

56. When so employed, do they receive any remuneration in cash or kind from the zamindars? or from the officers of Government?

56. The share in the batai which is allowed to them is allowed to them in consideration of their agreeing to work as cheras. When so employed they are given two meals a day, cooked food being served to them.

57. How many 'Chheras' are required at the camps of the different officers?

57. From 10 to 15 cheras are required at the camps of high officers.

58. How many are required daily for bringing supplies, water, stalks and wood? How many more for preparing the ground and pitching and striking the camps?

58. From 4 to 5 are required daily; from 10 to 15 are required for pitching and striking tents and preparing camping grounds.

59. Do they get anything for these services from the officers or from the zamindars?

59. Nothing but cooked food from the zamindars.

60. How many 'Chheras' are required for shikar?

60. Officers shikar here occasionally. In some cases from 6 to 8 cheras are supplied and they are given adequate money presents by the officers.

61. Do they come willingly or not and do they get anything from the officers or from the zamindars?

61. They are bound to come under the terms of their agreements.

62. How many 'Chheras,' if any, are required for supplementing repairs to the roads by the Local Boards?

62. In emergencies some chher is supplied to repair the roads, with a view to our own convenience and to that of the public and the officers. Such cases however are very rare here as the Local Board establishment is sufficiently strong.

63. Are such repairs of benefit to the public as well as to the officers ?

63. Answered above.

64. Do they get any thing for such labour from the officers, zamindars, or local boards ?

64. They get nothing from Government or from the zamindars, as they are bound to perform such labour under the terms of their agreements. The zamindars give them cooked food only.

65. How many 'Chheras' are required in case of floods and breaches of canal banks ?

65. The number is not fixed.

66. Do they get anything for such labour from the zamindars or officers of Government ?

66. Answered above.

67. Does the employment of the 'Chheras' interfere with cultivation and causes loss to themselves and the zamindars ?

67. No

68. How far is casual paid labour available in your neighbourhood ?

68. It is not available in my neighbourhood.

69. Could it be procured by a contractor independently of the zamindars ?

69. No.

70. Do you consider 'Chher' ought to be abolished or modified in any way by Government

70. I consider chher ought not to be abolished in view of the facts that it is not a compulsory service and that it is resorted to in emergent cases for the benefit of both Government and the public and that people do not regard it as a nuisance.

WRITTEN EVIDENCE OF MR. FAIZ MUHAMMED SON OF MUHAMMED ALAM KAZI.

1. Name. — 1. Faiz Mahomed son of Muhammad Alam Kazi.

2. Occupation. — 2. Zamindar; Pensioner.

3. Extent of business or zamindari. Give amount of income-tax or land revenue. — 3. Land revenue Rs. 281-11-0.

4. Residence. — 4. Kandhra, taluka Rohri, district Sukkur.

5. Public employment, if any, such as member of Municipality, Local Board or Honorary Magistrate. — 5. Chair holder; zamindar.

Rasai.

6. What do you understand by the term 'Rasai'? — 6. It means to provide 3 kinds of things for an officer's camp in a village viz :—(1) Cash,

(2) provisions such as flour, ghee, rice, butter, milk, fowls, eggs, grass, fire-wood and landhis for servants and

(3) fruit, dalis and presents.

7. How many years' experience have you had in making 'Rasai'? — 7. 36 years.

8. What are the camping grounds for which you have to make 'Rasai'? — 8. Khandhra.

9. What officers frequent those camping grounds? — 9. The Mukhtiarkar, the Assistant Collector, the Collector, the District Sperintendent of Police and others.

10. What supplies do those officers require for themselves? — 10. Milk, fowls, eggs, butter, ghee, rice, flour, grass, grain, jowari, bajari, paddy, mutton, vegetables, potatoes, fire-wood etc.

11. Whence do you get those supplies namely, grain, rice, eggs, fowls, sheep, milk, butter, vegetables, bajri, or, jowari stalks and firewood? — 11. Rice, flour, vegetables, potatoes, grain and ghee are obtained from the shops of banias and grain, milk, butter, fowls, eggs, mutton and firewood from, zamindars or haris.

12. Do you get them from your haris or from banias or from your own house or from other zamindars? — 12. I get provisions from banias and the rest from my own house if available there, otherwise from my haris or neighbouring zamindars.

13. Do you pay for them, and if so, at what average rates? — 13. I pay for all things to bania at market rates, and to the haris at rates lower say by 2 annas than market rates if they are poor. In case they are well-to-do I pay them nothing for it.

14. Have milk, stalks and firewood market values beyond the neighbourhood of large villages and towns? — 14. Yes.

15. Do you get firewood from the jungles? Do you pay anything for it and what does it cost you to bring it to camp? — 15. I get firewood from the jungles. I send wood cutters to bring it and I pay them at 8 annas a donkey load or get my haris to bring cart loads of it for which I pay them nothing. The cost per camp is at least 40 or 50 rupees in winter.

16. What is the average daily cost of the supplies required by the officers themselves? — 16. Officers require milk, butter, fowls, eggs, mutton, grain, flour, rice, potatoes, firewood and grass which costs about Rs. 5 at the rates prevailing in the villages in the case of the Assistant Collector and Collector.

17. Do you have to provide supplies also for the private servants and official staff of the officers ?

17. Yes.

18. What is the average daily cost of such supplies ?

18. The average daily cost is about Rs. 10.

19. Do you have to provide supplies also for the clerks of the officers ?

19. Yes.

20. What is the average daily cost of such supplies ?

20. The average daily cost is about Rs. 20 or 25.

21. Do you have to provide water jars, cots or other furniture or material for building stables ?

21. Yes.

22. What does that cost you for each camp ?

22. It costs about Rs. 10 because jars are obtained on payment, some only being obtained free from the potters. Nothing is paid for cots. Materials required for building landhis are obtained on loan which are returned to the owners when no longer required. This causes them some loss but they bear it quietly. When these materials are not so obtained, they are bought and when done sold at half rates.

23. Do you receive payment in full or in part from the officers and from their private servants, official staff and clerks ?

23. We do not get full payments. Whatever the officers pay on their bills is generally taken away by the butler. Others do not at all pay. Sometimes they obtain nominal receipts and certificates from us.

24. If not, does the loss fall on your haris or on you ?

24. The loss falls on both haris and ourselves among whom it is distributed.

25. Do you have to provide quarters for the clerks ?

25. They have their own rowties generally. Failing them they live in musafirkhanas. When there is no musafirkhana houses are provided for them.

26. If so, does it cost you anything and do you receive payment ?

26. Nothing is spent and nothing is received. Only the owner of the house puts himself to inconvenience for the time he vacates it. If there are no houses available landhis are built and the building materials returned to the owners when done with.

27. Do you have to provide camels, horses, carts or carriages ?

27. They engage camels of their own on hire by the month. Occasionally we provide horses, camels, carts and carriages.

28. If so, what does it cost you and do you receive payment ?

28. That depends on the occasion itself. Horses and carts very often belong to haris and zamindars who charge nothing. As regards haris and hired camels the expenses at each camp are from Rs. 5 to Rs. 10.

29. Do you have to make 'Rasai' for mukhtiarkars, public works supervisors, police inspectors and any other subordinate officials ?

29. No, it is made as follows :—

For Mukhtiarkar and his establishment and the supervising tapadar. } by the tapadar.

For Police Inspector and other superior officials of Police. } by the Sub-Inspector of Police.

For Public Works Department officers. } by daroghas or beldars.

30. If so, what does it cost you, and do you receive payment ?

30. Whatever is spent by them is recovered by them except in the case of tapadars, from zamindars and haris because they receive no payments themselves. They actually make rasai and not the zamindars or haris.

31. What is the aggegate cost to you each year of making 'Rasai' ?

31 In the case of Revenue officers alone the rasai costs tapadar Rs. 4,000 in each taluka. This is apart from the rasai for the Police and Public Works Departments and Forest officers.

32. The tapadars make rasai for Revenue officers, the Army Remount officer, the Deputy Sanitary Commissioner, the Manager Incumbered Estates and the Manager Junior Talpurs. The Sub-Inspector for Police officers, the daroghas and beldars for Public Works Department officers, the forest guard for the Range Forest officer and his superiors. No contracting zamindar makes rasai

32. Do you make the 'Rasai' yourself or is it still actually made by the tapedars or by the contracting zamindars?

33. How do you receive payment? Do you prepare bills or do the tapedars? Or are payments made through contractting zamindars?

33. The bills are prepared by those who make rasai.

34. Do you approve of the system of giving the contracts to zamindars or would you prefer the appointments of contractors independent of the tapedars and zamindars?

34. I prefer the appointment of contractors independents of the tapadars and zamindars.

35. Would it be possible to find such contractors for whole talukas or sub-divisions of the district?

35. If the officers are in earnest they can find such contractors for Districts, Divisions, and talukas as is the case in the Military Department.

36. What are your special objections to 'Rasai' and have you any special recommendations to make, as to the arrangements to be made for 'Rasai' by Govvernment?

36. We pray that rasai should be stopped and the harsdhip to which the people are subjected for not making rasai removed. Until the pay of the tapadars is increased or officers' tour curtailed rasai will not stop. Officer's camps should be confined to a few select villages in each taluka and if there are camping grounds or musafirkhanas in such villages cots and stables should be maintained there. There should be a contractor to provide all supplies independently of tapadars and zamindars. The tapadars should not be admitted into the camp and nothing should be obtained from or through him. The tapas should be made smaller to enable them to do their work themselves. At present there are some tapas which are so big that the tapadars cannot cope with their work without the aid of naibs. Each naib costs about Rs. 300 a year. When their records are inspected nothing but defalcations should be taken notice of. Ordinary irregularities should not be minded. They should not keep any paper or order with them for more than 15 days except in special cases. Their reports against khatedars should be carefully scrutinized by the Mukhtiarkar. The pay and travelling allowances of the clerks and munshis should be increased, as without such increase it will not then be possible to get them. Moreover the contractor will charge higher rates than market rates with a view to some profit. Or if all officers follow the example set by the Collector and the Deputy Collector this year, the evil will abate.

37. Do you present 'Dhalis' of fruit, vegetables or sheep to any officers? If so, what does it cost you?

38. Do you consider the practice should be prohibited by Government?

37 & 38. Yes.

Lapo.

39. What do you understand by the term 'Lapo'?

39. It means the levy by the tapadars of 2 to 3 annas per acre from the khatedars in addition to 4 annas per number at the time of partal an exaction which is now rare except in certain dehs.

The Police levy a sum according to their requirements from the zamindars and nekmards of villages who in their turn ask the haris to raise it by subscription among themselves. Similarly Public Works Department men levy a sum from zamindars who receive water supply from their canals and the Forest men from maldars.

40. How many forms are there of unauthorised 'Lapo' Is it levied only in the revenue department or also in the public works, police and forest departmes?

40. If the lapo is not paid to the tapadar he will, when doing partal, fill in form 8 when he finds the hedge of a zamindar's land slightly encroaching at some places, or a if landhi is put up for the benefit of cultivation; he will assess the whole number at the garden rate, if there are a few ghuntas in it under garden produce such as onions etc. If he finds water being taken from an unauthorised karia, he will fill in the form of unauthorized water supply. If a khatedar is poor and his crops are poor, and he does not

pay the assessment at the proper time because he has no money left to pay it, the tapadar will proceed against him under section 148 making a note that he is able enough to pay the assessment but is wantonly postponing the payment with the result that he will be made to pay a fine not exceeding one fourth of the assessment. If the bana is not in order or if a tree has been cut down, the tapadar will report against him. If his cultivation is on a well the tapadar will enter it as moki aided by wheel, owing to which he will pay additional 10 or 12 annas per acre.

Public Works Department and refusal to pay lapo.

1. If one's animal goes on to the embankment of the karia all his animals will be impounded.

2. One will not be allowed to open one's karia in time.

3. One will be reported against as having wasted water. The section of one's karia will be shortened.

Police and refusal to pay lapo.

1. If a theft is committed one will be sent for and beaten and disrespected and detained for a few days for the comparison of foot prints.

2. The Police will tell a badmash to file a false complaint against one, search ones' house under suspicion of theft, or cause anonymous application to be made with a view to calling one's females in or insult and ill treat one. To quote an example, a man told me that a thanedar asked a zamindar to contribute Rs. 50 towards the rasai of officers. On the man's refusing to pay, the thanedar bridled him like a horse and putting a saddle on him made a man ride on him. After he was so insulted he borrowed Rs. 50 from a bania and paid it to the thanedar. Others were threatened with the same treatment. The man who was insulted complained and produced the bandi, and statements were recorded but it is not known what orders were passed.

Forest Department and refusal of lapo.

1. No pass will be issued for grazing animals in a forest on the ground that it is closed.

2. If one's animal enters into a forest all his animals will be imponuded.

3. They will set fire to a portion of a forest and will foist the guilt upon the man who has refused to pay lapo on the evidence of a few false witnesses.

4. They will have a piece of wood cut and thrown into the man's house. Then they will ask some body to lodge a complaint against him, while he is not aware of the timber being in his house. The Police will then send him to a Magistrate.

41. How is each form of unauthorized 'Lapo' levied? In lump sum or fixed rates per camp per acre or per survey number or per assessment of land revenue?

41. In this part of the country 2 to 3 annas is levied per acre while on Shikarpur side one anna per rupee of assessment.

42. By whom is each form of unauthorised 'Lapo' levied and for what ostensible purposes? By tapedars, abdars and daroghasr and forest rangers?

42. The above lapo is levied by the tapadar.

The Sub-Inspector levies from 5 to 100 rupees from each zamindar who gets his haris to raise the sum.

The Forest men levy lapo from maldars and beldars from owners of karias.

43. The lapo is levied for their own use as well as for the rasai of touring officers We pay lapo, as well as provide cots, mats, grass firewood, fowls, eggs, milk, materials for building landhis and chher for putting up and demolishing them. We pay lapo. The money payments to menials are made by the tapadar, Sub-Inspector and others who make rasai.

43. Is unauthorized 'Lapo' levied to cover the cost of 'Rasai' for touring officials or do you have to pay 'Lapo' as will as make 'Rasai'?

44. Is unauthorized 'Lapo' levied for making money presents to the private or official establishment of touring officials or do you have to pay 'Lapo' as well as make such presents?

45. The tapadar so far as I know makes money presents to the following in addition to the payment for provisions::—

45. What are the usual amounts of such presents an dfor whatpurposes are they paid? Do they take the form of daily allowances?

(1) The supervising tapadar, the kotar and servant.

(2) The Mukhtiarkar's servant, head munshi and his servant, all other munshis of taluka offices, also farashes and peons of taluka office.

(3) The private servants, official staff and clerks of the Assistant Collector.

(4) The private servants, official staff and the munshis of the Collector in camp.

Each tapadar contributes Rs. 250-300 rupees towards this expenditure. In addition to this, expenses on camps in or outside taluka head quarters and fees in connection with annual inspection of records, including those paid to the Dattardar's esttblishment and the Huzur Treasurer's establishment and expenses on the camps of other officers such as the Superintendent of Survey, the Deputy Sanitary Commissioner, the Army Remount officer etc., etc. are all to be borne. All these expenses amount to about Rs.4000. in each taluka and are borne by the tapadars in proportion to their incomes. Those paid in villages are paid by each tapadar individually and are included in the Rs. 300 mentioned above.

46. **Is unauthorised 'Lapo' exacted for particular favours, and if so what, in matters of land revenue, irrigation, police and forests?**

46. No.

47. **What are the usual amounts of such exactions and by whom are they exacted?**

47. Answered under No. 42.

48. **What do you have to pay each year in the aggregate on account of 'Lapo' and eaxctions of the nature of 'Lapo'?**

48. The tapadar levies lapo at a rate varying from Rs. 13 to 19 per 100 acres.

The Police officials levy lapo from Rs. 5 to 100 from the zamindars or nekmards of a village.

Public Works Department from Rs. 1 to 10.

Forest Department from Rs.1 to 20 according to the number of cattle from maldars.

49. **Has the amount been reduced by the rules of 1914 and the system of giving 'Rasai' contracts to zamindars?**

49. No contractors have been appointed under the rules of 1914 but rasai has decreased a little.

50. **Has the amount been reduced by the system of payments of land revenue direct to the mukhtiarkars?**

50. It has decreased slightly as it causes zamindars some trouble to send money by money order.

51. **Have you any special recommendations for the prevention of 'Lapo'? Could itbe stopped by modifications of the revenue or police system or any other special orders of Government?**

51. If the suggestions made under Nos. 34-40 are carried out the evils will decrease.

Chher.

52. **What do you understand by the term 'Chher'?**

52. It means men supplied at the time of officer's camps to pitch tents, to prepare camping grounds, to bring grass and firewood, to fetch water, to bring provisions etc., from the bazar and to escort the kit at night and to keep watch at camps.

53. **Whe are the 'Chheras'?**

53. Haris.

54. **What kinds of labour are the Chheras' called on to perform?**

54. Those mentioned in reply to No. 52.

55. **Do the 'Chheras' hold their land on express or implied conditions to perform such labour when demanded by their zamindars?**

55. They hold their lands on implied conditions to help when commanded to do so.

56. **When so employed, do they receive any remuneration in cash or kind from the zamindars or officers of Government?**

56. Officers pay them nothing. If the chheras belong to the village of the camp they have food of their own but if they are from outside they are fed by the zamindars.

57. How many 'Chheras' are required at the camps of the different officers?

57. For Mukhtiarkar 4, Assistant Collector 10, other District officers 30.

58. How many are required daily for bringing supplies, water, stalks and wood? How many more for preparing the ground and pitching and striking the camps?

58. For bringing water, grass and firewood for the Mukhtiarkar 2, Assistant Collector 5, other District Officers 8. For preparing camping grounds and pitching camps 30.

59. Do they get any thing for these services from the officers or from the zamindars?

59. No.

60. How many 'Chheras' are required for shikar?

60. 10, 15 or 20 and sometimes more in the case of the Commissiomer or in the case of pig shooting.

61. Do they come willingly or not and do they get anything from the officers or from the zamindars?

61. The zamindars bring chheras when ordered by officers to do so. The officers pay them about 5 or 10 rupees as bakshish.

62. How many 'Chheras' if any, are required for supplementing repairs to the roads by the Local Boards?

62. When the officers begin their tour early and the roads are bad or flooded, then 50 to 100 chheras are employed. Sometimes a road is divided into piece and each piece is given to a zamindar to repair.

63. Are such repairs of benefit to the public as well as to the officers?

63. Yes.

64. Do they get anything for such labour from the officers, zamindars or Local Boards?

64. No. Only the zamindars feed them.

65. How many 'Chheras are required in case of floods and breaches of canal banks?

65. The number depends upon the occasion Sometimes 10 or 15 are required. In the case of a large breach a hundred or more men are required.

66. Do they get anything for such labour from the zamindars or officers of Government?

66. The Public Works Department officers pay them something or the zamindars feed them

67. Does the employment of the chheras interfere with cultivation and causes loss to the selves and the zamindars?

67. No.

68. How far is casual paid labour available in your neighbourhood?

68. Yes. At 8 or 10 annas per day

69. Could it be procured by a contractor independently of the zamindars?

69. Yes.

70. Do you consider 'Chher' ought to be abolished or modified in any away by Government?

70. If chher is employed contractors can procure paid labour.

WRITTEN EVIDENCE OF MUNSHI MAHOMED BAKSH.

Preliminary.

1. Name. — 1. Muhammad Baksh walad Muhammad Azim Ahmedani.

2. Occupation. — 2. Pensioner ; supervising tapadar.

3. Extent of business or zamindari. Give amount of income-tax or land revenue. — 3. Zamindar.

4. Residence. — 4. Shikarpur.

5. Public employment, if any, such as member of Municipality, Local Board or Honorary Magistrate. — 5. Licensed holder of arms, clair holder and assessor.

Rasai.

6. What do you undersand by the term 'Rasai' ? — 6. It is a flattery and a sin warranted neither by religion nor by law. It interferes with justice.

7. How many years' experince have you had in making 'Rasai' ? — 7. I have 30 years' experience.

8. What are the camping grounds for which you have to make "Rasai" ? — 8. Rasai is made every where for every camp whether in large towns or taluka head quarters or small villages.

9. What officers frequent those camping grounds ? — 9. All touring officers of Revenue, Police, Public Works, Forest and Salt departments.

10. What supplies do those officers require for themselves ? — 10. Mutton, kids, dumbas, sheep, fowls, eggs, vegetables, milk, butter, rice, flour, grain, jowar, gram, spices, dal, firewood, stalks, etc.

11. Whence do you get those supplies namely, grain, rice, eggs, fowls, sheep, milk, butter, vegetables, bajri or jowari stalks and firewood ? — 11. Whatever supplies could be obtained from bania shopkeepers are obtained from them. The rest i. e., stalks, firewood, mutton, milk, fowls, eggs, dumbas, kids, etc., are taken from zamindars and haris.

12. Do you get them from your haris or from banias or from your own house or from other zamindars ? — 12. Answered under No. 11.

13. Do you pay for them, and if so, at what average rates ? — 13. No body receives payment nor are there fixed rates.

14. Have milk, stalks and firewood market values beyond the neighbourhood of large villages and towns ? — 14. Yes, but the rates are lower.

15. Do you get firewood from the jungles ? Do you pay anything for it and what does it cost you to bring it to camp ? — 15. Haris bring firewood from the jungles in their carts, for which no payment is made.

16. What is the average daily cost of the supplies required by the officers themselves ? — 16. The average daily cost in the case of certain officers varies from 5 to 10 rupees provided economy is practised, otherwise it is more.

17. Do you have to provide supplies also for the private servants and official staff of the officers ? — 17. The same supplies are to be provided, nay even liquor, meat preparations, sweets and fruits are provided either by the tapadars or by the zamindars.

18. What is the average daily cost of such supplies ? — 18. The daily cost including grain for horses in the case of the District Officer's private and official staff is Rs. 40 ; in the case of the Divisional Officer, Deputy Collector, Forest Officers, Sub Engineers and Police Superintendeents Rs. 30 ; in the case of taluka officers, Inspectors, Surveyors, thanadars Rs. 20.

19. Do you have to provide supplies also for the clerks of the officers?

19. Yes, we have to provide all supplies.

20. What is the average daily cost of such supplies?

20. In the case of District Officers Rs. 40; in the case of Divisional officers Rs. 30; in the case of taluka officers, Rs. 15.

21. Do you have to provide water jars, cots or other furniture or material for building stables?

21. We have to provide water jars, earthern baking pans, small earthen vessels, cots and hutting materials.

22. What does that cost you for each camp?

22. It costs a zamindar about Rs. 10 at each camp.

23. Do you receive payment in full or in part from the officers and from their private servants, official staff and clerks?

23. Payment is made by European officers only. They pay through their butlers on bills which the latter get reduced. The money however is pocketed by the butlers. Others' whether private or official staff make no payments. They obtain false receipts.

24. If not, does the loss fall on your haris or on you?

24. The loss falls upon poor haris except when the amount is large, when it falls upon the zamindars also.

25. Do you have to provide quarters for the clerks?

25. If they have no rowtis they live in zamindari otaks, Government buildings, musafarkhanas and Public Works Department bungalows.

26. If so, does it cost you anything and do you receive payment?

26. It costs nothing.

27. Do you have to provide camels, horses, carts or carriages?

27. If they have not engaged camels, we have to provide camels for them.

28. If so, what does it cost you and do you receive payment?

28. It costs rupees 2 or 3 per man. No payment is received. It is met by zamindars or from the general fund.

29. Do you have to make 'Rasai' for mukhtiarkars, public works supervisors, police inspectors and any other subordinate officials?

29. Zamindars make rasai for all these officials, with whom they have constant dealings.

30. If so, what does it cost you, and do you receive payment?

30. As stated in No. 18, the daily cost is Rs. 30. No payment is made to zamindars.

31. What is the aggregate cost to you each year of making 'Rasai'?

31. The aggregate cost in the case of a large zamindar is about Rs. 500 including the contribution of the haris.

32. Do you make the 'Rasai' yourself or is it still actually made by the tapedars or by the contracting zamindars?

32. There is no uniform system. At some places zamindars, at some tapdaars and at others contracting zamindars, head munshis or mukhtiarkars make rasai.

33. How do you receive payment Do you prepare bills or do the tapedars? Or are payments made through contractting zamindars?

33. None receive payment. False bills are obtained from the principal contracting zamindar, who i his turn makes no payment to other zamindars.

34. Do you approve of the system of giving the contracts to zamindars or would you prefer the appointments of contractors independent of the tapedars and zamindars?

34. I prefer the appointment of an outsider as contractor independent of the tapadars and mukhtiarkar, provided care is taken to see that he does not play into the hands of the tapadar or mukhtiarkar.

35. Would it be possible to find such contractors for whole talukas or sub-divisions of the district?

35. Many contractors could be found for divisions or districts provided previous intimation is given of the tour programme and of the contractors required.

36. What are your special objections to 'Rasai' and have you any special recommendations to make, as to the arrangements to be made for 'Rasai' by Government?

36. 1. The touring officers should take a few munshis, clerks and peons on tour. This will cause a saving to Government in travelling allowances and relieve the public also.

2. Few experienced munshis should be deputed at a time to taluka offices to inspect the records and jamabandi. These can get all supplies form the bazar at taluka head quarters at their own expenses.

3. As Deputy Collectors and Mukhtiarkars now know survey work themselves, they should do the partal themselves taking with them at the most one tapadar. There is no need to take more tapadars or supervising tapadars.

4. Cases should not be fixed for hearing at camps. This causes inconvenience to the men themselves and the local zamindar who must feed them.

5. Kacheries whether for land grants or disposal of papers should be held at the taluka office.

6. The officer should himself watch the limited rasai required under the proposed conditions and keep an eye on the butler as well as peons.

7. The bill for the supplies should be paid by the officer personally.

8. The bills for the establishment should also be paid in his presence.

9. There should be a uniform system of batai among the zamindars and haris, which should take no notice of contributions towards rasai and lapo etc., and of conditions regarding chher.

10. The Public Works and Forest Departments have more rasai than the Revenue Department. They have it through their beldars and peons. This should cease. There should be contractors for them also. Rasai will disappear if all officers will co-operate.

37. Do you present 'Dhalis' of fruit, vegetables or sheep to any officers? If so, what does it cost you?

37. It is a custom.

38. Do you consider the practice should be prohibited by Government?

38. The practice should be stopped at once otherwise it will grow to larger proportions for the officials will think that Government could not prohibit it however hard it tried.

Lapo.

39. What do you understand by the term 'Lapo'?

39. Lapo is a bribe, an undue exaction. The taking of it is a crime according to the law of Islam and of Government. It interferes with justice and is an injustice to the public.

40. How many forms are there of unauthorised 'Lapo'? Is it levied only in the revenue department or also in the public works, police and forest departments?

40. In the Revenue Department, in the form of lapo of a fee on survey measurement, on inspection of boundary marks, on bigoti measurement, of reaped ears of corn, grain, khando, and bribes. Unauthorized lapo is levied in all departments.

41. How is each form of unauthorized 'Lapo' levied? In lump sum, or fixed rates per camp per acre, or per survey number or per assessment of land revenue?

41. Unauthorized lapo is levied in different forms in different departments. It is levied on the crops of Chet and Kati at a rate varying from 1 anna to 4 annas per jireb or at 1 rupee per acre or at 6 to 11 per cent. on land revenue assessment, or in lump sum or at a percentage per jireb. It is apart from the expenditure on camps, on the tapadar's own supplies, the supplies of his kotar and servant, from fees in connection with cases of correspondence, from annuities of the supervising tapadar, his kotar and servant. The

officials of Public Works and Forest Departments levy lapo separately. If it is not paid to them they stop water-supply or keep out cattle. The Public Works Department's lapo which is levied from zamindars and contractors is the heaviest of any department. It is something more than can be conceived. The officials of the Forest Department stand next and those of the Revenue Department stand next to the Forest Department. The poor are harassed. The Police oppression amounts to tyranny.

42. By whom is each form of unauthorized 'Lapo' levied and for what ostensible purposes? By tapedars, abdars and daroghas, sub-inspectors and thanedars and forest rangers?

42. It is levied by all officials e. g., kotars, beldars, rangers, tapadars, supervising tapadars, abdars, daroghas, forest officers, etc., for themselves and their officers.

43. Is unauthorized 'Lapo' levied to cover the cost of 'Rasai' for touring officials or do you have to pay 'Lapo' as well as make 'Rasai'?

43. Lapo is levied in addition to rasai for touring officials. Zamindars give lapo as well as make rasai. Mukhtiarkars receive contributions from the lapo from every tapadar varying from Rs. 100 to 300 according to the extent of the tapa. The touring establishments also get something from this lapo.

44. Is unauthorized 'Lapo' levied for making money presents to the private or official establishments of touring officials or do you have to pay 'Lapo' as well as make such presents?

44. From lapo are paid fixed annuities to the private servants and official staff of touring officers including servants, peons, butlers and munshis who inspect records. Zamindars also make money presents, each on his own account.

45. What are the usual amounts of such presents and for what purposes are they paid? Do they take the form of daily allowances?

45. Tapadars, supervising tapadars and zamindars respectively pay fixed annuities as follows :—

Servant Re. 1 per munshi, butler Rs. 10, peons Re. 1 each, the inspection munshi Rs. 5. The members of the District Office, the Divisional Office and the Taluka Office receive money presents separately.

46. Is unauthorised 'Lapo' exacted for particular favours, and if so what, in matters of land revenue, irrigation, police and forests?

46. Lapo is not exacted for particular favours. It is levied by force, by threats, by tricks and by impoliteness. The Public Works men cut off water-supply. The Police oppress.

47. What are the usual amounts of such exactions and by whom are they exacted?

47. Such exactions are made by unprincipled officials dishonestly, in matters of land grants by supervising tapadars and mukhtiarkars who make recommennations for some, ignoring the claims of others and in criminal cases and cases under the Mamlatdar's Act and remission matters by mukhtiarkars.

48. What do you have to pay each year in the aggregate on account of 'Lapo' and exactions of the nature of 'Lapo'?

48. Large zamindars have to pay from Rs. 500 to Rs. 1000 and small zamindars according to their means.

49. Has the amount been reduced by the rules of 1914 and the system of giving 'Rasai' contracts to zamindars?

49. Not at all. The system is a curse to the contracting zamindar.

50. Has the amount been reduced by the system of payments of land revenue direct to the mukhtiarkars?

50. On the contrary it has increased and tapadars get it all the same.

51. Have you any special recommendations for the prevention of 'Lapo'? Could it be stopped by modifications of the revenue or police system or any other special orders of Government?

51. 1. Tapadars should have no hand in the recovery of land revenue and other dues. They should not be allowed to come in. Many have absconded with thousands of rupees.

2. The delicate work of khatebadal should not be assigned to tapadars, because it enables them to take large bribes and has led and will lead to serious evils.

3. The khatedars should be given bills of bigoti measurements ismwar for each hari.

4. Detail of measurements of survey numbers should be given to the khatedars at once along with the sketches.

5. Authenticated bills of assessments showing separately the assessment for each sub-division and the cooccupants should be given to khatedars in advance.

6. All zamindars should make declarations not to provide rasai, lapo and chher and those who do so should be punished.

7. Similar declarations should be taken from mukhtiarkars holding them responsible for the evils of rasai etc., in their talukas and for preventing their establishments from having anything to do with rasai, lapo etc.

8. The district and division officers of revenue or other departments should regard it as part of their duties to watch openly and secretly both on tour and at head quarters

9. As far as is possible cases and petitions should be disposed of by officers in person in kacheries. The proceedings should not be prolonged, as this causes trouble to petitioners. The kacheries regarding grants of land should also be held in taluka head quarters.

10. For some time a Secret Inquiry Officer should be appointed to see to what extent officials harass the people because of the stoppage of the practice of lapo and whether practice is suppressed. It will be the duty of this officer to make inquiries in the case ot all departments and to make surprise inspections of banias' and zamindars' bandis.

11. All officers should set apart an hour daily for receiving visits from respectable zamindars and others. The callers should not be left to the mercy of peons.

12. Increase in pay will not produce any improvement. Those who get large salaries do not abstain from taking bribes.

Chher.

52. What do you understand by the term 'Chher'?

51. It means forced employment of helpless men.

53. Who are the 'Chheras'?

53. They are poor haris.

54. What kinds of labour are the 'Chheras' called on to perform?

54. They are required to bring supplies e. g., firewood, grass, milk, etc., to fetch water and to pitch and strike tents, to watch at night, to assist the servants and to look after the horses at officers' camps, to help at shikar, to prepare roads and bridges and to help at the time of breaches and floods.

55. Do the 'Chheras' hold their land on express or implied conditions to perform such labour when demanded by their zamindars?

55. Such conditions are generally imposed.

56. When so employed, do they receive any remuneration in cash or kind from the zamindars? or from the officers of Government?

56. They get nothing.

57. How many 'Chheras' are required at the camps of the different officers?

57. For the district officers 50 chheras are required, for the divisional officers 20, for the mukhtiarkar, the inspector and the thanedar 10 and for the supervising tapadar 2.

58. How many are required daily for bringing supplies, water, stalks and wood? How many more for preparing the ground and pitching and striking the camps?

58. These do all kinds of work at camps.

59. Do they get anything for these services from the officers or from the zamindars ?

59. They get nothing.

60. How many 'Chheras' are required for shikar ?

60. 8 or 10 who get money presents from European officers.

61. Do they come willingly or not and do they get anything from the officers or from the zamindars ?

61. They come unwillingly for zamindars threaten to haul them up as bad characters if they refuse to come. They receive nothing not even food, for they bring flour from their houses.

62. How many 'Chheras,' if any, are required for supplementing repairs to the roads by the Local Boards ?

62. From 100 to 500.

63. Are such repairs of benefit to the public as well as to the officers?

63. Such repairs are also of benefit to the public.

64. Do they get anything for such labour from the officers, zamindars or Local Boards ?

64. No.

65. How many 'Chheras' are required in case of floods and breaches of canal banks ?

65. Thousands.

66. Do they get anything for such labour from the zamindars or officers of Government ?

66. Nothing.

67. Does the employment of the 'Chheras' interfere with cultivation and cause loss to themselves and the zamindars ?

67. The employment of chheras at camps, on roads and at skikar in the cultivation season does interfere to some extent with their cultivation. But in the closing of breachss, in which the public is concerned, it is necessary to employ chheras who must be paid for their labour.

68. How far is casual paid labour available in your neighbourhood ?

68. It is freely available as Public Works Department contractors employ it on their works.

69. Could it be procured by a contractor independently of the zamindars ?

69. Certainly.

70. Do you consider 'Chher' ought to be abolished or modified in any way by Government ?

70. I consider that chher should be abolished so that the poor may be grateful to Government.

WRITTEN EVIDENCE OF MR. GORDON.

Preliminary.

1. Name.	1. Alexander Gordon.
2. Appointment.	2. Executive Engineer, Public Works Department and Executive Engineer, Begari Canals.
3. Head-quarter.	3. Jacobabad.
4. Length of service.	4. 8½ years.
5. Length of service and special experience in Sind.	5. 8½ years.

General.

6. What is the area covered by your tour?	6. Upper Sind Frontier district, Nasirabad Tahsil of Sibi district and Shikarpur taluka of Sukkur district.
7. What is the period of your tour?	7. Ten months.
8. What private servants accompany you on tour?	8. Seven.
9. What official establishment accompanies you on tour?	9. Two clerks and eight peons and khalasis.
10. What supplies do you and your servants and your official establishment respectively take with you and them on tour?	10. In my case all supplies required except eggs, fowls, milk, grass and ghee; as regards others everything except milk and mutton.
11. What supplies do you and they respectively require to be provided locally at your various camps?	11. The exceptions noted under (10) and fuel.
12. What private and official furniture do you take on tour?	12. All that I require.
13. What are your further requirements in the way of cots, water jars or other furniture at your various camps?	13. None.
14. What tents do you take on tour?	14. Generally one small Swiss cottage tent.
15. What arrangements are made for accommodating your private and official establishments?	15. Bungalows and quarters have been built by Government.
16. What arrangements are made for stables at your various camps?	16. See (15).
17. What records do you take on tour?	17. Current record and such other record as may be required during the period of the tour.
18. What arrangements are made for your office at your various camps?	18. See (15).
19. What labour do you require to be provided locally at your various camps?	19. None.
20. What is the condition of the roads in your charge?	20. No roads in my charge.
21. What authority is responsible and what agency is employed for the repair of the roads?	21. District Local Board.
22. Do you require to have special repairs made, and if so, by what agency, to the roads to your various camps?	22. No special repairs made though sometimes badly required in Shikarpur taluka.

23. What are your means of transport? Do you engage transport locally or for the whole period of your tour at head-quarters?

23. Means of transport—Camels engaged for whole period of tour.

24. What are your postal arrangements and means of communication with head-quarters?

24. Government sowars bring my post.

25. What are the usual camping places in your charge?

25. All the bungalows in the district.

26. What arrangements are made for preparing or keeping in order the camping grounds?

26. No camping grounds in my charge.

27. Which of them are within practical reach of villages with bania shops or bazars?

28. To which of them are attached vegetable gardens?

29. Which of them are provided with bungalows?

28-29 See (26).

30. What permanent establishment is maintained at such bungalows?

30. In Public Works Department bungalows there is always a chowkidar, etc.; if there is a garden, a malhi also.

Rasai.

31. What do you understand by the term 'Rasai'?

31. Supply of necessaries of life which the touring officer cannot conveniently carry with him.

32. What are you average daily requirements on tour in the matter of supplies?

32. One fowl, six eggs, 11 lbs. milk, 4 bundles grass, occasional small quantities of ghee and butter.

33. What are the average daily requirements respectively of your private servants and of your official establishment?

33. Clerks. Per head 1 lb. milk and occasionally a little mutton. Others ½ lb.

34. What are the average prices of the various supplies required, such as grain, rice, eggs, fowls, sheep, milk, butter, bajri, or jowari stalks and firewood?

34. This can best be found from the Sind Official Gazette in which periodical returns are inserted.

35. Is there any market value for milk, stalks and firewood beyond the neighbourhood of large villages or towns?

35. No.

36. What do you estimate to be the average daily aggregate cost of the requirements of yourself, your private servants and of your official establishment?

36. For myself one rupee daily and nothing for the others.

37. How are these requirements met? That is to say, who actually provides the various supplies and by whom are they collected and brought to camp?

37. The supplies are obtained from neighbouring cultivators by the daroga and brought to my camp by beldars.

38. How are they paid for?

38. In cash.

39. What guarantee have you that the payments reach the actual providers and are not either retained by the collecting agency or repaid to members of your camp?

39. None, except that I have never received a complaint from anyone that supplies have been taken without payment.

40. How does your estimated average daily cost compare with the actual payments?

40. The estimate is based on the actuals.

41. If it is greater, by whom is the excess borne? by the haris or zamindars or tapedars or mukhtiarkar?

41. There is no excess.

42. Is the excess met out of a Rasal fund maintained by the tapedars or mukhtiarkars?

42. There is no excess.

43. Do you pay anything for water jars, cots or other furniture requisitioned or for materials used to build stables?

43. No.

44. Do you obtain vegetables, and if so, on payment, from gardens attached to camping grounds or maintained by local funds?

44. No.

45. Would it be possible substantially to reduce your requirements by curtailing either your private or official establishment without detriment to the public service?

45. No.

46. Would it be possible to curtail or modify the periods of your tour without detriment to the public service?

46. No.

47. How far has it been possible to give practical effect to the rules of 1914? Have tapedars actually ceased to collect the supplies or are they only nominally provided by the zamindar?

47. Contractors did not, as a rule, attend my camp when requested to do so. Tapadars had never anything to do with my camp.

48. Have you any modifications to recommend or substitutes for the rules of 1914? Would it be possible to find an independent contractor for each taluka or division in place of the tapedars and zamindars?

48. The rules throw an unnecessary and unpleasant burden on the zamindars and cause them to incur expense. They should be abolished.

49. Have you been able to give regular and timely intimation of your requirements and of your camps for the information of contractors and zamindars?

49. Generally yes.

50. Have you any special reports on the working of the rules of 1914 or any special local orders?

50. No.

51. Do you receive "Dhalis" of vegetables and fruits and presents of game or sheep from any subordinate officials or from any class of zamindars?

51. Yes.

52. What do you estimate to be the average cost of such "Dhalis" and sheep?

52. Dhalie—two or three rupees. Sheep are only taken as a favour from Baluch gentlemen of standing and have no value to them.

53. What are the orders on the subject, and have you experienced any difficulty in carrying out those orders of Government?

53. The orders will be found in the Government Servants' Conduct Rules and these are obeyed. I have found no difficulty in doing so.

Lapo.

54. What do you understand by the term 'Lapo'?

54. 'Lapo' is of the nature of a cess collected unauthorizedly from zamindars or cultivators.

55. How many forms are there of unauthorized 'Lapo'?

55. None in my department.

56. By whom and from whom is each form of unauthorized 'Lapo' levied and for what ostensible purposes?

56. None in my department.

57. How is each form of unauthorized 'Lapo' levied? At fixed rates per year or per acre or per survey number or per assessment of land revenue ot per camp?

58. How far is unauthorized 'Lpao' utilized to cover the cost of 'Rasai' for toruing officials? Is it converted for that purpose into a 'Rasai' Fund?

59. If so, who manages the 'Rasai Fund?

60. How far is unauthorized 'Lapo' utilized for money presents to the private or official establishments of touring officials? What are the usual amounts of such presents and to what extent, are they made out of the 'Rasai' Fund?

57.-60. None in my department.

61. How far is unauthorized 'Lapo' exacted for particular favours in matters of Land Revenue, Irrigation, Police and Forests?

61. I do not consider that any lapo is exacted for special favours in irrigation. When an improper favour is granted it is paid for by a bribe.

62. How far is unauthorized 'Lapo' utilized to mitigate the strictness of examinations of official records by the establishments of touring officials?

62. None in my department.

63. Has the levy of unauthorized 'Lapo' been affected by the rules of 1914?

63. None in my department.

64. Have you any special reports on the subject of unauthorized 'Lapo' or any local orders?

64. No.

65. Can you suggest any more effectual means for preventing the levy of unauthorized 'Lapo' than the rules of 1914? Could it be prevented by modifications of the rules of the Land Revenue Code?

65. I have not studied the question.

Chher.

66. What do you understandby the term "Chher"?

66 Chher is a body of labour produced by a zamindar in an emergency.

67. Who ae the 'Chheras'?

67. Cultivators of zamindars.

69. What kinds of labour are the 'Chheras' called on to perform?

68. Earthwork and other sundry work in connection with the closing of breaches.

69. Do the 'Chheras' hold their lands on express or implied conditions to perform such labour when demanded by their zamindars?

69. I understand so.

70. When so employed, do they receive any remuneration in cash or kind from the zamindars? or from officials of Government?

70. Daily wages are always offered in my department. If they are not accepted free food is offered. If this is not accepted, which is rarely the case, food is supplied by the zamindars.

71. How far is casual paid labou available in your charge?

71. For ordinary works and repairs labour is available but not in sufficient quantity on emergencies arising during the abkalani.

72. Is any considerable staff of "beldars" maintained in your charge either by local funds or Government?

72. Yes, by Government.

73. How far are zamindars, if at all, bound to provide labour on the demand of officials of Government ?

73. See paragraph 58 of the Bombay Irrigation Act.

74. Are any lands held like those of the village servants of the Deccan on condition of rendering service to the community or to Government ?

74. Not as far as I know.

75. For what purposes do you require labour on tour ?

75. None.

76. How many labourers do you require daily in camp ?

76. None.

77. How many more do you require when pitching or striking camp ?

77. None.

82. How do you obtain labour for shikar ?

82. When I am the guest of a gentleman on his own estate he provides the beaters. Otherwise they are paid by me.

83. What do you pay the men ? Have you experienced difficulty in making them accept payment ?

83. At the current rate of wages. No zamindar in this district would allow me to pay beaters on his land.

84. Are they given anything by the zamindars ?

84. Presumably yes.

85. What labour, if any, is required to supplement the repair of the roads by the local authorities ?

85. No roads in my charge.

86. Are the labourers given anything for this work by you or the zamindars or the local officials ?

86. No roads in my charge.

87. What labour is required in case of floods and breaches of canal banks ?

87. It depends on the size of the breach. The number may vary from 10 to 1000.

88. Are the labourers given anything for this work by the zamindars or by Government ?

88. Daily wages are always offered in my department. If they are not accepted free food is offered. If this is not accepted which is rarely the case, food is supplied by the zamindars.

89. How far, if at all, does the employment of the "Chheras" interfere with cultivation and cause loss to themselves or the zamindars ?

89. Does not interfere at all. The labour turns up readily as the work done is for his own immediate benefit.

90. How far does the employment of 'beldars' interfere with their ordinary work under the Local Boards ?

90. Not known.

91. Have you any special reports on "Chher" or local orders ?

91. No.

92. Do you consider 'Chher' should wholly or partly be suppressed and if so, what orders would you recommend to be passed by Government ?

92. If chher were suppressed it would be extremely difficult to control floods and maintain canals in their proper condition.

ORAL EVIDENCE OF MR. GORDON, EXECUTIVE ENGINEER.

To the chairman:—

I have 3 postal sowars engaged, one during the touring season and the other two for the whole year.

We can get grass. Now generally it is karbi.

There are vegetable gardens attached to some of the bungalows for the purpose of touring officers. We take whatever we require.

I believe a percentage used to be paid on contracts by contractors. It must be very much reduced now. I don't believe very much could be paid in my district. I say so judging from the rates tendered and from the fact that all the work is checked by the Executive Engineers.

I don't state that there is anything regularly levied by either the daroghas or the muccadams. They always get tips in the nature of X'mas boxes from the zamindars.

No special road repairs are made for my own convenience.

To the Hon. Mr. Harchandrai:—

My establishment pay nothing for their supplies. They get milk which is never paid for in the Upper Sind Frontier. They carry supplies with them for certain periods. They purchase them again at big places like Kandhkot, Kashmore and Thul. I understand they purchase direct from banias. I believe they pay cash for their purchases but I can't say about Jacobabad where they may possibly have a running account. My establishment don't live on eggs and fowls. They very occasionally get a kid which is divided among the camp. They are not vegetarians. They eat mutton when they get the chance.

I tour along the canals. All my camps are at bungalows which are placed at convenient distances for canal administrative purposes. Only two of the bungalows are in big villages.

The daroghas and muccadams have to do with the maldars. They would be dismissed if they allowed cattle to graze and levied the fees for themselves. They could not do it very well for I tour ten months a year and should find out. They don't therefore allow unauthorized grazing to any appreciable exteed or Trees get damaged owing to maldars cutting them. The animals are then impounded or the muccadams get dismissed. It is quite possible they sometimes levy fees for not reporting the damage. If I find them out they are dismissed. There is no appreciable levy of fees in this direcction.

They do not requisition supplies from the maldars. They don't requisition the maldars for kids. They possibly get milk from them. The milk generally is buffalo milk. We rarely see buffaloes grazing on canal banks but only goats.

There are about 25 daroghas in my beat and about 125 muccadams and beldars. This establishment is considerably increased in the abkalani. I now give the muccadams a separate beat of their own to make them work. Before that they had 2 beldars under them. I have had to punish quite a number of daroghas and beldars for allowing unauthorized grazing. I could not say how many. A r cord is kept.

There is in fact no systematic levy of lapo in my beat. I have been for 3½ years in my present beat, 4½ years in the Jamrao and short periods in other beats. The abdar brought the supplies on the Jamrao. The abdar is a kind of tapadar under the orders of the P. W. D.

To the Hon. Mr. Ghulam Hussain:—

I can't say what tips the darogha gets. I should say the maximum would be Rs. 20 from one zamindar. The number of zamindars in the beat of a darogha would vary considerably. A contractor might undertake to supply all the supplies but he will have to charge heavy rates. I suppose it would be possible to find one if he was subsidized to sell at market rates. The darogha gets eggs and fowls from neighbouring cultivators. I can't say if they pay for them. I pay the daroghas .

I suppose some daroghas would be pleased to get one rupee. I think there might be 3 or 4 zamindars who pay daroghas Rs. 20 very rarely. Many zamindars if they pay at all will only pay very small amounts.

To Mr. Mahmud Shah:—

I was stationed in the Jacobabad district and heard that there were many complaints by the zamindars but I have never received actual reports from the zamindars.

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